

FULL ANALYSIS
OF
GRECIAN HISTORY
WITH
SEVEN USEFUL APPENDICES
FOR THE USE OF
H. A. CANDIDATES.

PRICE 8 ANNAS.



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Date: July 2/61

PREFATORY NOTE.

THE object of the present work is to furnish a Full Analysis of the portion prescribed in the History of Greece for the First Examination in Arts by the University of Madras. In the preparation of this book the following works have been consulted. Dr. Schmitz' Ancient History, Mr. Cook Tailor's Ancient History, Mr. Smith's History of Greece, Dawson's Analysis of Grecian History, and Niebuhr's Lectures on Ancient History.

APPENDICES.—I. Eminent Persons. II. Glossary of Terms. III. List of Battles arranged in a tabular form showing the Dates, the Victors and the Losers. IV. Topography of Athens. V. The Constitution of Athens. VI. Oracles of Greece. VII. Calcutta University Papers.

Teachers and Students will lay the Compiler under great obligation by writing to the Publishers any suggestions they might deem expedient and by pointing out corrections they might consider necessary.

MADRAS, }
10th November 1893. }

THE COMPILER.

INTRODUCTION.

1. **Position and Boundaries of Greece.**—Of the three peninsulas that project from the south of Europe into the Mediterranean Sea, Greece forms the southern part of the most easterly one. It is bounded on the north, by the *Cambunian* and *Lingon Mountains*; on the east by the *Ægean Sea*; on the south by the *Mediterranean Sea*; and on the west by the *Ionian Seas*.

2. **The advantageous position of Greece for an early civilization.**—No European country is so advantageously situated as Greece; on the eastern side, the *Ægean Sea*, studded with islands, brings it into close contact with Asia Minor and the Phœnician frontiers; a voyage to Egypt is neither long nor difficult, though it affords not so many resting-places to the mariners; and from the west there is a short and easy passage to Italy. The entire line of this extensive coast is indented with bays and harbours, offering every facility for navigation; while the two great gulfs that divide Hellas or Northern Greece, from Peloponnesus or Southern Greece, must have, in the very earliest ages, forced naval affairs on the attention of the inhabitants.

3. **The Name.**—The name of *Greece* was never used by the inhabitants of the country, but it was so called by the Romans. The people of the country called the land *Hellas*, and themselves *Hellenese*. The word *Hellas* signified at first only a small district in Thessaly, the original home of the Hellenes. From this district and along with them their name gradually spread over the whole country south of the *Cambunian Mountains*. The term *Hellas* was also employed to signify the abode of the Hellenes, wherever they might be settled, and accordingly the Grecian cities of *Cyrene* in Africa, of *Syracuse* in

Sicily, and *Tarentum* in Italy, were considered as parts of Hellas. Its modern name, the *Morea*, is derived from its resemblance to a mulberry-leaf, which that word signifies.

4. Divisions.—Greece may be divided into *four* divisions.

(a) The Northern Greece, (b) the Central Greece, (c) the Southern Greece or Peloponnesus, (d) the Grecian Islands in the Mediterranean, Ægean and the Ionian Seas.

(a) The Northern Greece.—The chain of mountains forming the northern boundary of Greece is intersected in the middle by the long and lofty range of Pindus. Sixty miles south of the point of intersection Pindus sends out two lateral branches which enclose the plains of *Epirus* and *Thessaly* between them and the Cambunian and Lingon Mountains.

(b) The Central Greece.—The peninsula of Central Greece, lies south of Epirus and Thessaly, and extends as far as the Isthmus of Corinth. This is again divided into (1) *The Eastern Central Greece*, containing the countries of *Doris*, *Phocis*, *Locris*, *Bœotia*, *Attica*, and *Megaris*; (2) *the Western Central Greece* comprising *Ozolian Locris*, *Ætolia*, and *Acarmania*.

Note.—The only entrance into Central Greece from the north is through the narrow opening left between Mount Ceta and the sea immortalised in history as the pass of Thermopylæ.

(c) The Southern Greece or otherwise known as the Peloponnesus in honour of Pelops who is said to have introduced the arts of peace into the peninsula from Asia Minor lies in the south. This is divided into *Arcadia*, *Achaia*, *Argolis*, *Laconia*, *Messenia*, and *Elis*.

(d) The Grecian Islands.—The islands lying near Greece may be grouped under the following *five* heads:—

(1) *In the Ionian Sea*.—Coreyra, Leucadia, Echinades, Ithaca, Cephalonia, Zacynthus, Strophadis, Sphacteria and Cythera.

(2) *In the Mediterranean Sea*.—Crete and Cyprus.

(3) *In the North Ægean Sea.*—The Thracian group, comprising Thasos, Samothrace and Imbrus, Tenedos, Lemnos, Halonnesus, Sciathus, Scopelos, Scyros, Lesbos, Chios, and Eubœa.

(4) *In the Saronic Gulf.*—Salamis and Ægina.

(5) *In the South Ægean Sea.*—The *Cyclades* comprising Delos, Andros, Ceos, Paros, Melos, Tinos, Naxos, and Isos; the *Sparodes* comprising Samos, Icaria, Patmos, Cos, Carpathus and Rhodes.

5. The influence of the Physical Geography upon the political destinies of the people.—Greece is one of the most mountainous countries in Europe. Its surface is occupied by a number of plains either entirely surrounded by limestone mountains or open only to the sea. The mountainous nature of the country tended to produce that large number of independent states which grew up in solitary independence, and formed their own character before they could be affected by any external influence. It further tended to protect from foreign invasions, as well as rendered it difficult for one section of the Grecian race to subdue the rest. The vale of Tempe between Mount Ossa and Olympus, the pass of Thermopylæ between Northern and Central Greece, and the passes over Mount Cithæron between Bœtia and Attica could easily be defended by a handful of resolute men against vastly superior numbers.

6. The influence of Physical Geography upon their intellectual character.—Of all natural objects the mountain and the sea have ever been the most powerful instruments in moulding the intellectual character of a people. The Gereks were both mountaineers and mariners, and as such they possessed the susceptibility to external impressions, the love of freedom, and the spirit of adventure.

CHAPTER I.

THE MYTHICAL AGE.

THE EARLIEST INHABITANTS OF GREECE.

1. **The Pelasgians.**—Our informations regarding the Pelasgians is scanty. The Pelasgians, probably of Asiatic origin, are represented by the Greeks themselves as the most ancient inhabitants of their land. The primitive name of Greece is said to have been *Pelasgia*. They appear to have made a permanent settlement in the Peloponnesus. Thence they extended themselves northwards to Attica, Boetia, and Thessaly, which they are said to have entered under the three leaders, Achæus, Phthius, and Pelasgus. Here they continued to flourish for nearly two centuries from B. C. 1700 to B. C. 1500.

Their social condition.—The Pelasgians were not mere barbarians. They are represented as tilling the ground and dwelling in walled cities. They were divided into several tribes, such as, the Hellenes, Leleges, Caucones, and others. They appear at the first dawn of history as the dominant race in Greece. The rest of the Pelasgians disappeared before them, or were incorporated with them.

Their language.—As the Pelasgians were spread over the Italian and Grecian peninsula, their language formed the basis of the Latin as well as of the Greek.

Their religion.—Their religion appears to have been essentially the same as the religion of the Hellenes. Their great divinity was Jove, the national Hellenic God, and the chief seat of worship was Dodona in Epirus,

2. **The Hellenes.**—The Greeks considered themselves the children of one common father. This common ancestor was

Hellen, the son of Deucalion and Pyrrha, from whom the people derived the name of Hellenes. *Hellen* had three sons, *Dorus*, *Xuthus* and *Æolus*. Of these *Dorus* and *Æolus* gave their name to the *Dorians* and *Æolians*; and *Xuthus*, through his two sons *Ion* and *Achæus* became the forefather of the *Ionians* and *Achæans*. In this way the four great divisions of the Greek race—the *Dorians*, *Æolians*, *Ionians* and *Achæans*—were supposed to be the descendants of *Hellen*.

Their diffusion in Greece.—The *Hellenes* first appeared on Mount Parnasus, in Phocis, under Deucalion, their founder. Being driven thence by a flood they migrated into Thessaly, and expelled the Pelasgia from the territory. *Hellen* was said to have reigned in the south of Thessaly near the foot of Othrys, which was the part of Greece first called *Hellas*—the original abode of the Greeks.

Æolus succeeded his father *Hellen* as king of *Hellas* in Thessaly, but his descendants occupied a great part of Central Greece as far as the Isthmus of Corinth; and also took possession of the western coast of Peloponnesus.

The *Achæans* were the most warlike of the Grecian races. They were represented as inhabiting the original abode of the *Hellenes* in Thessaly, and also the cities of Mycenæ, Argos and Sparta, in the Peloponnesus. The most distinguished heroes in the Trojan war belonged to this race.

The *Dorians* and *Ionians* are of far less importance in the ancient legends, though they afterwards became the two leading races in Greece to whom the Spartans and Athenians, respectively belonged. The *Dorians* occupied the small mountainous district of *Dorus*. The *Ionians* were found chiefly in Attica and along the narrow slip of coast in the north of Peloponnesus, subsequently known as *Achaia*.

3. *The connection of the Hellenes with other races.*—In very ancient times there was a people living between the Caspian Sea and the mountains to the west of India, from whom not only the Greeks and Italians but most of the other European

nations, as well as the Hindus, are descended. The words used by all these nations for certain things are very like one another; and this shows that there was a time when they were a single race, using the same language. Thus the words for father in all these languages are merely the same a little changed. In the course of time, as the people grew larger, different parts of it went off in different directions and became distinct nations. One part of the people went to India, another part to North Europe: other branches spread over Italy, Greece, and Asia Minor. All circumstances confirm the universal belief that they immigrated into Europe from Asia, and descended into the peninsula of Greece from the north.

4. The Foreign Settlers in Greece—

1. The Egyptian Colonies of Cecrops and Danaus.

Attica is said to have been indebted for the arts of civilized life to Cecrops, a native of Sais in Egypt. To him is ascribed the foundation of the city of Athens, the institution of marriage, and the introduction of religious rites and ceremonies. The Acropolis or citadel of Athens still bears his name.

Argos, in like manner, is said to have been founded by the Egyptian Danaus, who fled to Greece with his fifty daughters to escape the persecution of their suitors, the fifty sons of his brother *Ægyptus*. He is said to have given the name of Danaï to a portion of the Hellenic people.

2. The Phrygian Colony of Pelops.—Pelops, a son of *Tantalus*, was said to have come from Phrygia or Lydia in Asia Minor, to have taken possession of a part of the southern peninsula of Hellas, and to have given it the name of Peloponnesus, that is the island of Pelops. By means of his riches, which he brought with him into Greece, he became the king of Mycæne and the founder of a powerful dynasty, one of the most renowned in the Heroic age of Greece. From him was descended Agamemnon, who led the Grecian host against Troy.

3. The Phœnician Colony of Cadmus.—Cadmus, a Phœnician prince, who set out in search of his sister who had been carried off, was supposed to have settled in Boetia, and to have founded there *Cadmeia*, the acropolis of Thebes. The Phœnicians seem to have visited the islands and the shores of Hellas both as traders and pirates. It was to the Phœnicians that the Greeks were indebted for the art of writing; for both the names and the forms of the letters in the Greek alphabet are evidently derived from them; and from them they learnt the art of ship-building.

5. **Conclusion.**—In their language, in their religion, in their arts, and in their political institutions, there is nothing that might point to an Egyptian origin. The whole civilisation of the Hellenes bears the unmistakeable mark of its having originated and developed with the people itself.

CHAPTER II.

THE HEROIC AGE.

1. The Heroic age extends from the first appearance of the Hellenes in Thessaly to the migrations of the Dorians about 1100 B. C. Among the heroes three stand forth conspicuously: (a) *Hercules*, the national hero of Greece; (b) *Theseus*, the hero of Attica; and (c) *Minos*, king of Crete, the principal founder of Grecian law and civilization.

(a) **The Legend of Hercules.**—Danaus, the supposed immigrant from Egypt, had a grand-daughter *Danaë*, who became by Leno (Jupiter) the greatest among the Hellenic gods, the mother of Perseus, and from him was descended Hercules, a son of Perseus by Alcmena, a grand-daughter of Perseus. Hercules is the greatest and most famous of all the mythical heroes of Hellas; he was believed to have been a man of gigan-

tic strength, and the most wonderful exploits are ascribed to him. The number of these extraordinary exploits is twelve. He is said to have cleft rocks, to have turned the courses of rivers, to have opened subterraneous outlets of lakes, and to have cleared the country of wild and noxious beasts. He is represented as the protector of the weak and helpless, as the chastiser of cruel tyrants, as having traversed foreign lands, where he achieved equally wonderful feats.

(b) **The Legend of Theseus.**—Theseus was the son of Ægeus, King of Athens and of Æthra, daughter of Pitthens, King of Troezen. The life of Theseus is composed of three main acts,—*his journey from Troezen to Athens, his victory over the Minotaur and the political revolution which he effected in Attica.* He was believed to have freed the country from daring and cruel robbers and thereby to have rendered the road over the Isthmus of Corinth safe for travellers, and to have slain giants and destructive animals. The most famous of his memorable achievements was his deliverance of Athens from the frightful tribute imposed upon it by Minos for the murder of his son. The tribute consisted of seven youths and seven maidens who were every nine years sent to Crete, there to be devoured by a monster called the Minotaur who lived in a labyrinthine cave. When the time came for sending out these victims, young Theseus desired to be one of them. On his arrival in Crete, he won the love of Ariadne, the king's daughter, who furnished him with a thread by means of which, after slaying the Minotaur, he found his way out of the labyrinth. As he returned towards Athens, the pilot forgot to hoist the white sail, agreed on as the signal of success, in place of the black sail usually carried by the vessel which bore that melancholy tribute. Whereupon Ægeus, thinking his son had perished, threw himself into the sea which was henceforth called the Ægean Sea.

Theseus now succeeded his father as king of Athens. He united into one political body the twelve independent states into which Cecrops had divided Attica, and made Athens the capital of the new kingdom. In commemoration of the union

he instituted the festivals of Panathenæ and Synoikia in honor of Athena, the patron goddess of the city. He then divided the citizens into three classes, namely, *Eupatridal* or nobles, *Geomori* or husbandmen and *Demiurgi* or artizans. He is further said to have established a constitutional government, retaining in his own hands only certain definite powers and privileges.

(c) **The Legend of Minos.**—Minos, King of Crete, is said to have possessed the most powerful navy at the time. He is, like Theseus, described as a wise and political legislator.

2. Among the enterprises undertaken by a collective body of chiefs, there appear three expeditions more celebrated than the rest. They are (a) *the expedition of the Argonauts*, (b) *the war of the Seven against Thebes*, and (c) *the Siege of Troy*.

(a) **The Expedition of the Argonauts.**—*Pelias* had deprived his half-brother *Æson* of his dominion over the kingdom of Iolcus in Thessaly. When *Jason*, the son of the latter, demanded back the throne from his uncle, *Pelias* consented only on condition that *Jason* should first fetch the golden fleece from *Æta*. Here it was preserved in the grove of *Ares* (Mars). The *Argo*, a ship built for the expedition, gave its name to the adventurers, who, under the conduct of *Jason*, arrived at *Æta* (Colchis on the east coast of the Black Sea). King *Æetes* promised to deliver him the golden fleece, provided he yoked two fire-breathing oxen with brazen feet, ploughed with them a piece of land, sowed in the furrows thus made the remainder of the teeth of the dragon slain by *Cadmus*, and vanquished the armed men that would start from the seed. Here *Medea*, the daughter of *Æetes*, who conceived a passion for *Jason*, assisted *Jason* and the feat was successfully accomplished. As *Æetes* still delayed to surrender the fleece, she cast the dragon asleep, seized the fleece and set sail with *Jason*. After long and strange wanderings, *Jason* with his companions reached Iolcus in safety. On *Jason's* arrival, *Pelias* still persisted in refusing the kingdom to his rival, but he was murdered, and *Jason* became king of Iolcus.

This story implies that the Greeks even in those early times undertook voyages to distant lands.

(b) **The War of the Seven against Thebes.**—Labdakos, a king of Thebes, was succeeded by his son Laius, who married Jocasta, and by her became the father of Œdipus. Laius, being informed by an oracle that this son would cause his death, exposed the infant in a forest on Mount Cithæron, expecting that he would be killed by wild beasts. The infant, however, was saved and carried to Corinth, where king Polybus reared him as his son. Grown up to manhood, and stung by the reproaches cast upon his birth, Œdipus consulted the Delphic oracle respecting his parentage. There he was told that he would cause his father's death and commit incest with his mother. In order to avoid the possibility of such a misfortune, he resolved not to return to Corinth, thinking that possibly Polybus might after all be his father and took the road to Thebes. Meeting Laius in a narrow road he slew him in a quarrel, and then proceeding to Thebes obtained the hand of his mother, Jocasta, promised as a reward to the man who should solve a riddle propounded by the Sphinx, a monster which had long infested the land, but which was driven to slay itself by the solution of its enigma. Two sons—Eteocles and Polynices—and two daughters—Antigone and Ismene—were the fruit of this incestuous marriage.

During the period of this unfortunate marriage, Thebes was visited by all sorts of calamities, of which no one knew the cause, until an oracle revealed all the horrible facts.

Jocasta hanged herself; and Œdipus, being expelled from the city by his two sons, pronounced a curse upon them which speedily took effect. In a struggle for undivided dominion, Polynices was driven out of Thebes by his brother, and repairing to Argos, obtained the aid of king Adrastus to reinstate him. Besides that monarch and Polynices five other heroes joined the expedition, making the confederacy known under the name of the *Seven against Thebes*. All of them except Adrastus were slain, and the two brothers fell by each other's hands.

Their descendants (the *Epigoni*) also carried on a war against Thebes to avenge their fathers, and the city of Thebes was destroyed.

(c) **The Trojan War.**—During a contest for beauty among the three goddesses—Hera (Juno), Athena (Minerva) and Aphrodite (Venus), Paris, a son of Priam, king of Troy, was chosen to decide the dispute. He assigned the prize to Aphrodite, the goddess of love and beauty, who in return promised him the most beautiful wife. On one occasion Paris visited Sparta and aided by Aphrodite, he not only won the love of Helen, the wife of Menelaus, king of Sparta, but also carried her off, together with many treasures. When the Trojans refused to send her back, all the Greek chiefs now undertook to avenge the wrong done to Menelaus. They were united under the command of Agamemnon, the brother of Menelaus and king of Mycene. They set out from the port of Aulis with about 1,200 ships. Agamemnon and Achilles were the notable heroes on the Grecian side. The principal hero among the Trojans was Hector, a son of Priam. The war lasted for ten years, and ended in Troy being taken by the Greeks through the famous stratagem of the wooden horse. The Trojans are said to have been assisted by auxiliaries from several parts of Asia Minor. The fall of Troy is commonly assigned to the year B. C. 1184.

The historical significance of this story is that there was a great war between the Greeks of Europe and the inhabitants of the north-west coast of Asia Minor, which may have arisen out of an attempt of the Greeks to take possession of that part of Asia, for it is there that the Greeks established their first colonies, of which moreover Agamemnon was regarded as the founder.

THE STATE OF SOCIETY IN THE HEROIC AGE.

1. **Political Condition of Greece.**—In the Heroic age Greece was already divided into a number of independent states, each governed by its own *king*. He was heaven-born, and his authority was not limited by any laws. He had the sole com-

mand of his people in war, he administered to them justice in peace, and he offered up on their behalf prayers and sacrifices to the gods. He was the general, judge and priest of the people. He should be brave in war, wise in counsel and eloquent in debate. An ample domain was assigned to him for his support and he received frequent presents to avert his enmity and gain his favour.

His power was limited by two bodies. These were the *Boule* or Council of chiefs and the *Agora* or general assembly of freemen.

The *Boule*, like the king, traced their descent from the gods. To this Council the king announced his resolutions and from them he asked advice. The *Boule* possessed no veto upon the measures of the king, and far less could it originate any measure itself.

When the king had announced his determination to the council, he proceeded with his nobles to the *Agora*. In this assembly none but the king had the right to speak; no vote was taken; the people listened to the debate between the chiefs; and the assembly served only as a means for promulgating the intentions of the king. It was in the *Agora* that justice was administered by the king, sometimes alone and sometimes with the assistance of his nobles.

These two bodies of little account in the Heroic age became in the Republican age the sole depositories of political power.

2. The Social Life of the Greeks.—Society was marked by simplicity of manners. The kings and nobles did not consider it beneath their dignity to acquire skill in manual arts. Queens and the wives and daughters of chiefs performed the ordinary duties of the household. Females were under less restraint during the mythical age.

The Greeks at this time were divided into *nobles*, *freemen* and *slaves*. The nobles were distinguished by their warlike prowess, their large estates and their numerous slaves.

The general mass of freemen possessed portions of land as their own property, which they cultivated themselves. There was another class of freemen called *Thetes*, who had no land of their own and who worked for hire on the estates of others. Slaves were either prisoners of war or had been purchased from foreign merchants or were the children of slaves born in the house of his master. The nobles alone possessed slaves. Their lands were either cultivated by hired freemen or slaves. They treated them very kindly.

3. **Their Civilisation.**—They were collected in fortified towns which were surrounded by walls and adorned with palaces and temples. Commerce was carried on by barter, and money is not mentioned during the heroic period, though there seems to have been an abundance of gold and silver, and bronze and iron were in common use. It was deemed more honorable for a man to enrich himself by robbery and piracy than by the arts of peace.

The arts then highly prized were those of war: the skilful use of arms, swiftness of foot and a good loud voice.

The geographical knowledge of this period was limited to Greece, the surrounding islands, and the north-west coast of Asia Minor.

CHAPTER III.

THE GENERAL SURVEY OF THE PEOPLE—THEIR NATIONAL INSTITUTION.

1. **Their Ties of Union.**—The Greeks, though divided into many independent communities, were yet bound together by several causes. They were (a) a community of blood and language; (b) a community of religious rites and festivals; and (c) a community of manners and character.

(a) *Community of Blood and Language*.—All the Greeks were descended from the same ancestor Hellen, and spoke the same language.

(b) *Community of Religious Rites and Festivals*.—From the earliest times the Greeks appear to have worshipped the same gods; but originally there were no religious meetings common to the whole nation. Such meetings were of gradual growth, being formed by a number of neighbouring towns, which entered into an association for the periodical celebration of certain religious rites. They were—1. *Amphictyonic Council*; 2. *Olympic Games*; 3. *Pythean Games*; 4. *Nemean Games*; and 5. *Isthmian Games*.

1. **Amphictyonic Council**—This was the most celebrated of the institutions. This was union of several tribes with a common centre, generally a temple, at which meetings were held at stated times. It acquired its superiority over other similar associations by the wealth and grandeur of the Delphian temple, of which it was appointed guardian. Its members who were called Amphictyons, consisted of sacred deputies sent from twelve tribes, each of which contained several independent cities or states. It held two meetings every year, one in the spring at Delphi, and the other in the autumn at Thermopylæ. Its objects were (1) to guard the temple of Delphi, and (2) to prevent cruelty and violence in war.

The First Sacred War—595-585 B. C.

The Phocian town of Crissa was situated on the heights of Mount Parnassus, near the sanctuary of the god, which belonged to this town in the most ancient times. It possessed a fertile and valuable territory, extending down to the Corinthian Gulf, on which it had a port called Cirrha. Gradually the port seems to have grown into importance at the expense of the town; while at the same time the sanctuary of the god fell into the hands of the Dorian tribe of the Delphians, and expanded into a town under the name of Delphi. It was at the port of Cirrha that most of the strangers landed who came to consult

the god; and the inhabitants of this place availed themselves of their position to levy exorbitant tolls upon the pilgrims, and to ill-use them in other ways. In consequence of these outrages the Amphictyons resolved to punish the Cirrhæans; and after waging war against them for ten years (B. C. 595-585), the Council at length succeeded, chiefly by the assistance of the Thessalians and Athenians, in taking the guilty city. It is related, but on rather suspicious authority, that the city was taken by a stratagem of Solon, who poisoned the waters of the river Plistus, which flowed through the place. Cirrha was razed to the ground and its territory—the rich Cirrhæan or Crissæan plain—was consecrated to the god, and curses imprecated upon any one who should cultivate it. Thus ended the *First Sacred War*, as it is usually called; and the spoils of the city were employed by the victorious allies in founding the Pythian games.

2. **The Olympic Games.**—These were of greater efficacy than the former in *promoting a spirit of union among the various branches of the Greek race, and in keeping alive a feeling of their common origin*. They were celebrated every four years at Olympia in Elis. They are said to have existed at a very early period, and after a long interruption to have been renewed in B. C. 776 by Iphitus, king of Elis and Lyncurgus, the Spartan legislator, after which time they were regularly held every four years and that date was regarded as the first Olympiad. During the days of these games there was a cessation of all hostilities among the Greeks. The games consisted of races on foot and with horses and combats, contests in leaping, wrestling and boxing. The art of poetry and sculpture received strong nourishments at these exhibitions. To gain a victory in any of the contests was regarded as the highest honor not only to the victor himself, but to the whole community to which he belonged, though the prize consisted in a simple garland of the wild olive.

3. **The Pythian Games.**—During the sixth century before the Christian era the three other festivals of the Pythian, Nemean,

and Isthmian games, which were at first only local, became open to the whole nation. The Pythian games, as a national festival, were instituted by the Amphictyons after the destruction of Cirrha in 585 B. C., in honour of Apollo. They were celebrated in every third Olympic year, on the Cirrhæan plain, under the superintendence of the Amphictyons. The games consisted not only of matches in gymnastics and of horse and chariot races, but also of contests in music and poetry. They soon acquired celebrity, and became second only to the great Olympic festival.

4. The Nemean and Isthmian Games.—The Nemean and Isthmian games occurred more frequently than the Olympic and Pythian. They were celebrated once in two years—the Nemean in honour of the Nemean Jove, in the valley of Nemea, —and the Isthmian by the Corinthians, on their isthmus, in honour of Poseidon (Neptune). As in the Pythian festival, contests in music and in poetry, as well as gymnastics and chariot-races formed part of these games.

The influence of these Games.—These four festivals had no influence in promoting the political union of Greece, yet they made the various sections of the race feel that they were all members of one family. The incidental advantages that attended them were (1) they afforded the merchants opportunities for traffic; (2) the artist and the literary man the best means of making their works known.

2. Oracle of Apollo at Delphi.—The habit of consulting the same oracles in order to ascertain the will of the gods was another bond of union. To undertake no matter of importance without first asking the advice of the gods was a universal practice among the Greeks. The oracle of Apollo at Delphi was regarded with veneration in every part of Greece. The virgin priestess that gave out the will of the god was named *Pythia*.

3. Want of Political Union.

Independent Sovereignty of each city.—Every separate city in Greece was usually an independent state, and consequently

each of the territories described under the general names of Arcadia, Bœtia, Phocis and Locris, continued numerous political communities independent of one another. Attica alone formed a single State, and its different towns recognised Athens as their capital and the source of supreme power.

CHAPTER IV.

EARLY HISTORY OF PELOPONNESUS AND SPARTA.

1. The Migration of the Bœtians, 1124 B. C.—Before relating the conquest of Peloponnesus by the Dorians, we must say a few words respecting an earlier, though less celebrated migration, namely, that of the Bœtians from Thessaly into Bœtia. The Thessalians were a rude and uncivilized race, who originally dwelt in the district of Epirus called Thesprotia, from which they migrated into the country named after them, Thessaly. These Thessalian conquerors either subdued or expelled the original inhabitants of the country. The Bœtians, who inhabited the fertile district of Æolis, in the centre of Thessaly, wandered southwards into the country called after them Bœtia, where they drove out in their turn the ancient inhabitants of the land.

2. The Dorian Conquest of Peloponnesus, 1104 B. C.—In the Heroic age Peloponnesus was occupied by tribes of Dorian conquerors. Issuing from their mountain district between Thessaly, Locris and Phocis, they overran the greater part of Peloponnesus, destroyed the ancient Achæan monarchies and expelled or reduced to subjection the original inhabitants of the land, of which they became the undisputed masters.

The legendary account of the conquest ran as follows:—The Dorians were led by the Heraclidæ or descendants of the

mighty hero Hercules. Hence this migration is called the **Return of the Heraclidæ**.

Causes.—It is supposed to have arisen out of a claim set up by the descendants of Hercules upon the possession of a portion of Peloponnesus, deprived of their great sire by Eurysthenes.

Events.—The great grandsons of Hyllus, the son of Hercules—Temenus, Cresphontes, and Aristodemus—assisted by the Dorians and other adventurers from Æolia and other countries, overpowered the original inhabitants of the peninsula, and either reduced them to a state of servitude or forced them to seek a new home in other lands. *Arcadia* alone remained unconquered.

Conclusion.—The newly acquired territories were divided among the conquerors. The kingdom of Elis was given to Oxyllus, the king of the Ætolians, as a recompense for his services as their guide. In the lots drawn for Argos, Sparta and Messinia, Argos fell to Temenus, Sparta to Eurysthenes and Procles, the sons of Aristodemus, and Messinia to Cresphontes.

3. Other Dorian Migrations.—

(1.) Aletes, a descendant of Hercules, made himself master of *Corinth*, and there established a new dynasty.

(2.) A Dorian Colony from Corinth occupied *Megara*, a portion of Attica.

(3.) During the conquest, many Dorian adventurers, either dissatisfied with the shares they got or having obtained no share in the spoil, proceeded to the islands of *Rhodes* and *Crete*.

4. **The Cretan Institutions.**—All the inhabitants of the country were divided into three classes—*Freemen*, *Periæci* and *Slaves*. The Periæci were obliged to live in open towns and were personally free, but had to pay tribute to their Dorian rulers. All the powers of government were in the hands of the Dorians. A great part of the land was taken from the original proprietors,

and was either occupied by the Dorians themselves or set apart as State properties cultivated by public slaves.

5. Form of Government.—Crete was divided into several small states, each of which was governed by ten annually elected Magistrates, bearing the title of *Kosmoi*, and at the end of their year of office, they might become members of the Senate consisting of thirty men, and bearing the title of *Geronia* or *Bule*. There was also a popular assembly whose power it was to give its assent to the measures of the Government.

All the Dorian freemen took their meals together at public tables and at the expense of the State. These meetings were called *Andreia*.

6. Lycurgus, the Legislator of Sparta.

His Life.—He was the son of Eunomus, one of the two kings of Sparta. On the death of his father, his elder brother, Polydectes, succeeded to the crown, but died soon afterwards, leaving his queen with a child. The widow wishing to marry Lycurgus proposed to get rid of the son and secure the succession to him; whereupon Lycurgus left Sparta to foreign countries, where he studied the institutions of other nations, in order to devise a system of laws and regulations which might deliver Sparta from the evils then existing.

(1.) The Political Constitution of Sparta.

His Legislation.—One of the chief objects of Lycurgus was to establish the sovereignty of Sparta over the whole of Laconia and to unite the Spartans among themselves as closely as possible. The series of law enacted by him were—about *the civil and military constitution of the state*. The functions of the Spartan Government were distributed among—(a) two kings, (b) among a Senate of thirty members, (c) a Popular Assembly, and (d) an executive directory of five men called Ephors.

(a). At the head of the state were the two hereditary kings. This division of the royal power weakened its influence.

(b). The *Senate*, called *Gerusia* or Council of Elders, consisted of thirty members, among whom the two kings were included. They were chosen by the kings, and none could become a member of the Senate until he was sixty years old. Their function was to prepare the measures to be brought before the popular assembly; and they had some share in the general assembly of the State. The most important of their functions was that they were judges in all criminal cases affecting the life of a Spartan citizen. The kings were originally generals, priests and judges of the nation.

(c). The *Popular Assembly* was of little importance; they were summoned for the election of certain magistrates, for passing laws, and for determining peace or war.

(d). The *Ephors* were the representatives of the people. They were five in number. They protected the interests and liberties of the people against the encroachments of the kings and the Senate. Their functions were at first limited; but in the end they became the virtual rulers of the State. Their authority was of a despotic nature, and they exercised it without responsibility. They had the entire management of the internal as well as of the foreign affairs of the state; they formed a court to decide upon causes of great importance; they dismissed at their pleasure subordinate magistrates, and imposed upon them fines and imprisonment; they even arrested the kings, and either fined them on their own authority, or brought them to trial before the senate. The Spartan Government was a close oligarchy in which the kings and the State, as well as the people, were alike subject to the irresponsible authority of the five Ephors.

2. The Discipline and Education of the Citizens.—The great object of his whole system was to cultivate a martial spirit in the citizens and to train them as men invincible in battle. To accomplish this the education of a Spartan was placed under the control of the State from his boyhood. Sickly or deformed children were exposed in the forests of

Mount Taygetus. He was not only taught gymnastic games and military exercises, but he was also subjected to severe bodily discipline. Martial poetry was held in high esteem. He was taught to despise any other kind of literature.

3. The division of the people and the distribution of the landed property.—The whole population was divided into three classes: (a) *The Spartans or ruling Dorians*. They were the descendants of the leading Dorian conquerors. They formed the sovereign power of the State, and they alone were eligible to honors and public offices. (b) *the Perioeci* were personally free but politically subject to the Spartans. They appear to have been the descendants of the old Achæan population of the country. They were obliged to live in open towns and villages, as the Dorians were always afraid of their rising against them. They were the traders of the land. (c) *The Helots* or slaves were probably those of the Achæans who had most resolutely defended their liberty, but being overpowered were reduced to utter slavery. They were serfs bound to the soil, which they tilled for the benefit of the Spartan citizens. They might recover their freedom by zeal and industry, and as they always accompanied their masters in war, they might even enrich themselves by plunder.

Lycurgus is said to have divided the land into 39,000 lots, of which 9,000 were assigned to the Spartans and, 30,000 to the free Laconians scattered over the country.

4. The regulation as to the daily life of the citizens.—A Spartan attained to manhood only when he completed his thirtieth year. He was then allowed to marry, to take part in the public assembly, and was eligible to the offices of the State. The public mess—called *Syssitia*—is said to have been instituted by Lycurgus to prevent all indulgence of the appetite. The Spartan women in their early years were subjected to a severe course of training. She enjoyed little of her husband's society, but she was treated by him with deep respect. The Spartans were not allowed to coin money.

Results of the discipline of Lycurgus—Strength of Spartan power.—The legislation of Lycurgus made the Spartans a body of professional soldiers well-trained and well-disciplined, at a time when military training and discipline were little known, and almost unpractised in the other states of Greece. The consequence was the rapid growth of the political power of Sparta and the subjugation of the neighbouring States.

7. The First Messinian War, 743—724 B. C. •

Cause.—Polychares, a distinguished Messenian, who had gained the prize at the Olympic games, had been grossly injured by the Spartan Eusephnus, who had robbed him of his cattle and murdered his son. Being unable to obtain redress from the Spartan government, Polychares took the revenge into his own hands, and killed all the Lacedæmonians that came in his way. The Spartans demanded the surrender of Polychares, but the Messenians refused to give him up.

Events.—The Spartans surprised the frontier town of Amphaea, from which they sallied forth and ravaged the country. In this war *Theopompas* was the Spartan hero and *Euphoes* the Messinian hero. Several indecisive battles were fought, in one of which the Messinian king was killed, and Aristodemus was chosen king. In the fifth year of his reign a *pitched battle* was fought at the foot of *Mount Ithome*, in which the Spartans suffered a severe defeat. Aristodemus, in consequence of unfavourable oracles and several successful undertakings of the Spartans, put an end to his life. The Messinians abandoned Ithome.

Conclusion.—The whole country became subject to Sparta. The inhabitants fled into other countries; and those that remained were reduced to the condition of Helots, and were compelled to pay to their masters half of the produce of their lands. A portion of the people fled to Italy and there founded the town of Tarentum.

8. The Second Messinian War, 685—668 B. C.

Cause.—The enslaved Messinians and their exiled coun-

trymen burned with desire to recover their freedom. *Aristomenes*, a Messinian, roused his countrymen into action and formed alliances with Arcadia, Argos and Elis. The Messenians took up arms and commenced the war.

. *Events*.—The Messinian hero in this war was *Aristomenes*. An indecisive battle was fought before the arrival of the allies on either side. Though it was indecisive, the valour of *Aristomenes* struck terror into the hearts of the Spartans. They in alarm sent to Delphi for advice. The god bade them apply to Athens for a leader. The Athenians sent *Tyrtæus*, a lame man and a schoolmaster. In the great battle fought at the *Boars Grave* near *Stenyclerus* the Spartans were completely defeated. But *Aristomenes* retired to the fortress of *Eira* which was closely besieged by the Spartans. The fall of *Eira* and the capture of *Aristomenes* brought the war to a close.

Conclusion.—This war was terminated by the complete subjugation of the Messinians, who again became the serfs of their conquerors; and Messinia became a portion of Laconia. A few of the Messinians sailed to Regium in Italy and made themselves masters of the town of *Zankle* on the opposite coast of Sicily, which was henceforth called *Messana* (the modern *Messina*).

Consequences arising to Sparta from the conquest of Messina.—Sparta, after the conquest of Messina, rapidly rose to a pre-eminent position in Greece. She began to interfere in the affairs of other states, and to exercise a kind of supremacy, to which the smaller states, willingly or unwillingly, had to submit.

9. **The Arcadian War**.—The Spartans made various attempts to extend their dominion over Arcadia. Hence the Arcadians afforded assistance to the Messinians in their struggle against Sparta. The Spartans now invaded the country and conquered the southern part of Arcadia.

10. **The Tegeatan War**.—The Lacedæmonians advanced against Tegea, situated on the south-eastern corner of Arcadia.

They made several attempts to take the city, but were repulsed with great loss. In their distress, they had applied as usual to the Delphic oracle for advice and had been promised success if they could obtain the bones of Orestes, the son of Agamemnon. By a skilful stratagem one of their citizens succeeded in carrying the relics to Sparta. Now the Tegeatans were defeated and owned the supremacy of Sparta.

11. **The Argive War.**—In 547 B. C. the Argives made attempts to recover *Cynuria* which then belonged to Sparta. A battle was fought in which the Spartans secured the possession of Cynuria and the power of Argos was crushed.

Miscellaneous.—The power of the Ephors became enlarged. The Ephors received an oath from the kings that they would govern according to law, and in return bound themselves and the nation to a conditional obedience. Another prerogative of the Ephors enabled them at the end of every eight years to suspend the functions of the kings.

CHAPTER V.

HISTORY OF ATHENS DOWN TO B. C. 510.

1. **The Early History of Athens.**—*Cecrops*, the first ruler of Attica, is said to have divided the country into twelve districts, each governed by a separate king. They were afterwards united into a single state, having Athens as its capital and the seat of Government. This important union was ascribed to *Theseus*. He was popularly regarded as the author of all the great political institutions of the country. In this state the nobles, called *Eupatridæ*, had all equal rights. They alone possessed the powers of Government, regulated the affairs of religion and not only made, but also administered the laws. The commonalty consisting of free-husbandmen or *Geomori*

and artisans or *Demiurgi*, was entirely under the control of the king and the nobles, but the king, though hereditary, was only the first among the nobles.

2. The change of Government from Royalty to Oligarchy.—The people of Attica were divided into four tribes. These tribes were named *Geleontes*, or cultivators; *Hopletes*, or warriors; *Ægicores*, or goat-herds; and *Argades* or artisans. Each tribe was sub-divided into three *phratræ* or fraternities, each phratry, into thirty *gents* or clans, and each gens into thirty heads of families. The king was assisted in the Government by a council of elders and by the assembly of the nobles in which the demos were not allowed to take any part. After the death of Codrus, the nobles, taking advantage of the disputes between his sons about the succession, abolished the title of king and substituted for it that of *Archon* or Ruler. The office, however, was held for life, and was confined to the family of Codrus. His son was the first archon. But soon after the accession of Alemæon, the thirteenth in descent from Medon, another change was introduced, and the duration of the office was limited to ten years (B. C. 752). The dignity was still confined to the descendants of Medon; but in the time of Hippomenes (B. C. 714) this restriction was removed and the office was thrown open to all the nobles in the State. In B. C. 683 the archonship was made annual, and its duties were distributed among nine persons, all of whom bore the title [The last of the decennial archons was *Eryxias*, and the first of the nine annual archons was *Creon*]. The first of the nine archons was called *The Archon* by way of pre-eminence, and sometimes the archon *Eponymus*, because the year was distinguished by his name. The second was styled *king-archon*, because he represented the king in his capacity as high-priest of the nation. The third archon bore the title of the *Polemarchos* or Commander-in-Chief and was the commander of the army; and the remaining six had the common title of *Thesmothetæ* or legislators. Their duties seem to have been almost exclusively judicial.

3. The Government of the Eupatridæ.—The Government of the nobles was oppressive. Their oppression was felt more particularly in the administration of the law of which they were the sole makers and expounders; and as the laws were not written, the nobles exercised the greatest license in their explanation and administration. The discontent of the people at length became so serious, that Dracon was appointed in 624 to draw up a written code of laws. According to Dracon's view, all offences were punishable with death, whether they be petty thefts or sacrilege or murder. By this, Dracon became so unpopular that he fled from his country and took up his abode in the island of Ægina, where he died soon after.

4. The Conspiracy of Cylon and the Establishment and Fall of Tyrants, 612 B. C.—The legislation of Dracon failed to calm the prevailing discontent. The general dissatisfaction with the Government was still prevalent and was favourable to revolutionary projects; accordingly in B. C. 612 Cylon, one of the nobles, conceived the design of depriving his brother nobles of their power and making himself tyrant of Athens. Having collected a considerable force, he seized the Acropolis, where he was besieged by his brother nobles. Cylon and his brother, being hard pressed, made their escape; and his followers were compelled to surrender to the archon *Megacles*, one of the illustrious family of Alcæonidæ, on condition their lives should be spared. But in spite of their promise, the conquerors slew the prisoners, and even killed some who had taken refuge at the altar of the Eumenides (Furies). As this sacrilege was committed with the sanction of Megacles, the whole family of the Alcæonidæ was believed to have been tainted by this daring act. Every misfortune that fell upon Athens was declared to be a sign of the divine wrath at the crime of Megacles.

5. Solon.—In the midst of these dissensions, there was one man who enjoyed a distinguished reputation at Athens, and whom his fellow-citizens looked up to as the only person in the State who could deliver them from their political and social dissen-

sions. And this man was Solon. He was a descendant of Codrus. He had travelled through many parts of Greece and Asia, and had formed acquaintance with many of the most illustrious men of his age. On his return to his native country, he distinguished himself by recovering the island of Salamis in B. C. 604, which had revolted to Megara (B. C. 600). Three years after, he persuaded the Alcæonidæ to submit their case to the judgment of the Court consisting of three hundred Eupatridæ. The Court found Megacles and his party guilty and in B. C. 597 the Alcæonids were banished from Attica. The banishment of the guilty was not sufficient to allay the religious fears of the Athenians. Solon sent for Epimenides of Crete who purified Athens from pollution and sacrilege.

6. **State of Attica at the time of Solon's Legislation.**—The population of Attica was now divided into three hostile factions, consisting of the *Pedieis* or wealthy Eupatrid inhabitants of the plains; of the *Diacrii* or poor inhabitants of the hilly districts in the north and east of Attica; and of the *Parali* or mercantile inhabitants of the coasts. Their disputes were aggravated by the miserable condition of the poorer population. They were in a state of abject poverty, they had borrowed money from the wealthy at exorbitant rates of interest upon the security of their property and their persons. If the principal and interest of the debt were not paid, the creditor might seize his debtor's person and property. The existing laws could not remedy this evil; and the poor were ready to rise in revolt against the rich.

7. **The Legislation of Solon.**—In these alarming circumstances Solon was elected archon, for the year B. C. 594. He was fully empowered to draw up a new constitution and a Code of laws.

(1.) Relief of Debtors.—He cancelled all the existing contracts of debtors. He forbade for the future all loans in which the person of the debtor was pledged as security.

(2.) Repeal of the Laws of Dracon.

(3.) Division of the people into four classes according to their property.

The first class consisted of those whose annual income was equal to 500 medimni of corn and upwards and were called *Pentacosimedimni*.

The second class consisted of those whose incomes ranged between 300 and 500 medimni and were called *Knights*, from their being able to furnish a war-horse.

The third class consisted of those who received between 200 and 300 medimni and were called *Zeugitæ* from their being able to keep a yoke of oxen for the plough.

The fourth class, called *Thetes*, included all whose property fell short of 200 medimni. Wealth and not birth was the standard by which a man's rights and duties were fixed.

The first class were alone eligible to the archonship and the higher offices of the state; and the minor offices were held by men of the second and third classes. The wealthier a man, the heavier were his duties. Thus the men of the second class formed the Cavalry, those of the third the heavy-armed Infantry, and those of the fourth were excluded from public offices and served only as Light Infantry, and at a later period as Marines in the Navy.

(4.) His new Constitution.—It consisted of three parts, 1. The Popular Assembly; 2. The Senate of Four Hundred, and 3, The Senate of the Areopagos.

(1.) *The Popular Assembly.*—In this, members of all the classes appeared on a footing of perfect equality, and its power henceforth was not limited to accepting or rejecting the measures that were brought before it, but it might amend or modify them as it thought fit. Only men of twenty were eligible for membership. The Magistrates were made responsible for their acts to the assembled people and an appeal from their judicial verdicts was left open to a numerous popular courts called the *Helimæa*.

(2.) *The Senate or Council of Four Hundred.*—This, as its name indicates, consisted of 400 members, to which no man under thirty was eligible, and for which a certain property qualification was required. They were elected by the public assembly, one hundred from each of the four tribes. They held their office for a year, at the end of which they were liable to be called upon to render an account of their conduct. Their chief business was to prepare the measures which were to be brought before the assembled people. They presided at its meetings and carried its resolutions into effect.

(3.) *The Senate of the Areopagus.*—This existed long before Solon's time; but Solon seems to have newly organised it. He enlarged its powers, and entrusted it with the general supervision of the institutions and laws of the State, and imposed upon it the duty of inspecting the lives and occupations of the citizens.

These two courts acted as check upon the democratic element rendered strong by the legislation.

8. The Special Laws of Solon.—Solon laid down rules for the education of the young, and made very stringent regulations regarding women, whose education was rather discouraged than otherwise. He required the citizens to equip, at their own expense, a fleet of forty-eight galleys. Commerce and manufactures were encouraged by inducing foreigners to settle in Attica by the promise of protection under the laws on payment of a small alien tax.

9. Effects of Solon's Legislation.—By the constitution established by Solon, every citizen enjoyed the privilege of being judged by his peers, and tried by laws to which he had given his assent. Although the legislative was in the hands of the people, men of wealth and ability alone were entrusted with the administration of government and this tended to give an impulse to industry. The people, seeing that wealth paved the road to power, stretched every nerve to become entitled to

a share of those honors to which wealthy men only could hope to attain.

10. Solon and Lycurgus compared.—The difference in the laws of Athens and Sparta in time produced a corresponding difference in the character and manners of the inhabitants of the two republics. The people of both staes, however, were equally jealous of their liberties, and equally brave in war. In the education of the Athenian youth, Solon was by no means so rigid in his regulations as the Spartan lawgiver, but showed himself more liberal and wise. Lycurgus, however wrought a great change, not only in the form of government but also in the maunners of the people. Solon did not train the Athonians for war alone, nor did he neglect the more noble and useful arts. But Lycurgus made the Spartans a nation of soldiers. He regarded morals as subordinate to polity; but Solon regarded polity as of less importance than morals.

11. Factions. Peisistratus Tyrant.—During Solon's absence the old dissensions between the Plain, the Shore and the Mountain broke out. The first was headed by Lycurgus, the second by Megacles and the third by Peisistratus, the cousin of Solon. Of these leaders Peisistratus was the ablest and the most dangerous. He had espoused the cause of the poorest of the three classes, in order to gain popularity and to make himself master of Athens. One day he appeared in the market-place in a chariot, his mules and his own person bleeding with wounds inflicted with his own hands, declaring that he had been almost killed by his enemies on account of his zeal for the people. Thus he secured a guard of fifty clubmen which was afterwards increased to 400. Then when he felt sure of his power, he seized the Acropolis and made himself tyrant in B. C. 560.

12. Peisistratus, the first tyrant, B. C. 560—527.—He was twice driven out by the parties of the Coast and the Plain. But quarrel arising between Megacles and Lycurgus, he availed himself of it. Having formed connections with tyrants in

other parts of Greece, he invaded Attica with an army and landed at Marathon. His enemies were utterly defeated. In B. C. 545 he made himself tyrant for the third time and thenceforth reigned in peace till his death B. C. 527. Though he surrounded himself with a foreign guard, he governed gently and allowed Solon's constitution to remain in force, only providing that the highest offices should be held by men of his own family. He established religious festivals; he beautified Athens with temples and public buildings; he improved the roads and laid on water by aqueduct. These expenses were met by taxes levied on the wealthy for the purpose of benefitting the poorer citizens. He was the first to collect the Homeric poems and to establish a public library. He died at an advanced age in 527 B. C.

13. Hippias and Hipparchus.—After the death of Peisistratus, his eldest son Hippias succeeded him, and governed mildly; but in B. C. 514 Hipparchus, the brother of Hippias, insulted the sister of a young citizen named Harmodius; and Harmodius with his friend Aristogeiton determined to kill both the tyrants and his brother. They succeeded in killing Hipparchus, but Hippias saved himself and Harmodius and Aristogeiton perished in the struggle. After this Hippias became suspicious and cruel, killing and ill-treating the citizens.

14. End of the Tyranny.—Since the return of Peisistratus in B. C. 565, the Alcæonidæ had been in exile. They, perceiving the unpopularity of Hippias, determined to return to their country and drive out their rivals. Clisthenes, the son of Megacles, who now headed their party, secured the Delphian oracle by extraordinary liberality; and whenever the Spartans consulted the oracle, they were told that they must free Athens from its tyrants. These repeated commands at length induced the Spartans to send an army into Attica to turn out Hippias; and when this was defeated they sent another under Cleomenes, king of Sparta. The children of Hippias fell into the hands of Cleomenes, and in order to recover them, Hippias agreed to leave Attica. He sailed to Asia and took up his

residence at Siegum which his father had wrested from the Mytylinæans. This was the end of the tyranny in B. C. 510. Harmodius and Aristogeiton received almost divine honors as the liberators of their country.

15. **Clisthenes and his Constitution.**—Clisthenes, to whom Athens owed its liberation from the tyrants, aspired to be the political leader of the State; but he was opposed by Isagoras, the leader of the party of the nobles. Clisthenes soon found that it was hopeless to contend against his rival under the existing order of things. Accordingly he attached himself to the popular party and planned a reform of the Constitution which was to break the power of the nobles for ever and to give to the people an equal share in the government.

The reforms fall under the following heads:—

(1.) Institution of the 10 new tribes and of the demi.—He abolished the four ancient Ionic tribes and divided the whole of Attica into ten districts, also called *tribes*, each of which was sub-divided into a number of *demi*, each with a town or village for its centre, and each *demos* was governed by a Magistrate called *demarchus*.

(2.) Increase of the number of the Senate to 500.—The Senate was increased from 400 to 500, fifty being selected from each of the ten new tribes.

(3.) Enlargement of the functions and authority of the Senate and the Ecclesia.—Ecclesia or formal assembly of the citizens henceforth met regularly four times a month. Clisthenes transferred the government of the State, which had hitherto been in the hands of the archons, to the Senate and the Ecclesia. He also increased the political as well as the judicial power of the people; and enacted that all public criminals should be tried by the whole body of citizens above thirty years of age, specially convoked and sworn for the purpose. The assembly thus convened was called also *Helicea* and its members *Helists*.

(4.) Institution of the Ostracism.—Clisthenes is said to have established the process of *Ostracism*, whereby any person might be sent into exile for 5 years, who, by his influence and property, seems to be dangerous to popular party. He was not deprived of his property; and at the end of his period of exile was allowed to return to Athens, and to resume all his political rights and privileges which he had previously enjoyed.

16. Effects of his Reforms.—These reforms struck at the root of party spirit, and gave more power to the common people than that was enjoyed by them by the legislation of Solon. The reforms of Clisthenes had the effect of transforming the commonalty into a new body, and of throwing the nobility farther into the shade. Thus real democracy was established at Athens.

17. Spartans interfere.—The nobles, enraged at these reforms, called in the assistance of Cleomenes, king of the Spartans, who always supported an aristocratic against a democratic Government. The Spartans accordingly sent a message, demanding of the Athenians to banish Clisthenes and his family; and Clisthenes, not willing to involve his country in a war with Sparta, withdrew from Athens. Thereupon Cleomenes collected an army in order to establish *Isagoras* as a tyrant over the Athenians; expelled 700 families whom Isagoras pointed out to him as democratical. He then tried to dissolve the Council of 500. But the whole people rose in arms. The troops of Cleomenes were overpowered and driven into the citadel. The Athenians allowed them to retire unhurt, but put to death the citizens who had joined them; Clisthenes and the 700 families that escaped returned to Athens in triumph B. C. 508.

Cleomenes now summoned the Peloponnesian allies of Sparta, and invaded Attica, determining to make Isagoras tyrant of Athens, because he was willing to subject Athens to Sparta. The Peloponnesian army commanded by the two kings, Cleomenes and Demaratus, entered Attica and advanced as far as Eleusis; but when the allies became aware of the object of the invasion, they refused to march any further.

The unexpected retreat of the Peloponnesian army delivered the Athenians from Sparta, and they set about chastising their enemies. Marching into Boetia, they defeated the Thebans, and then crossed over into Eubœa, where they gained a decisive victory over the Chalcidians.

The Spartans resolved to make a third attempt to overthrow the Athenian democracy. They had meantime discovered the deception practised upon them by the Delphian oracle; and they invited Hippias to come from Sigeum to Sparta, in order to restore him to Athens. A congress of Sparta and all her allies, called upon to consider the means, were against the proposal; and the project was abandoned.

Soon after this Hippias went to the Court of Persia and endeavoured to stir up its king into war against his own country.

CHAPTER VI.

THE GRECIAN COLONIES.

1. Origin of the Greek Colonies and their relation to the mother cities.—Civil dissensions and a redundant population were the chief causes of the origin of most of the Grecian colonies. They were usually undertaken with the approbation of the cities from which they issued and under the leadership of men appointed by them. But a Grecian colony was always considered politically independent of the mother-city. The only connection between them was one of filial affection and common religious ties.

2. Grecian Colonies may be arranged into four groups:—

(1.) *Colonies in Asia Minor and the adjoining Islands.*—These are Æolic, Ionic and Dorian Colonies bearing the name of that section of the Greek race with which they claimed affinity.

The *Æolic cities* covered the northern part of this coast, together with the islands of *Lesbos*, *Tenedos* and *Smyrna*.

The *Ionians* occupied the centre with the island of *Chios* and *Samos*; among the *Ionic cities* may be mentioned *Miletus* and *Ephesus*.

The *Dorians* occupied the southern portion with the islands of *Rhodes* and *Cos*; *Halicarnarssus* was the most important of the *Dorian cities*.

(2.) *Colonies in the Western parts of the Mediterranean.*—

1. The earliest colony in Italy was *Cumæ*, said to have been founded by the *Æolians* in B. C. 1050. 2. The earliest colony in Sicily was founded in B. C. 735. Of the cities in this, *Syracuse* and *Agrirentum*, both *Dorian colonies*, became the most powerful. 3. The *Grecian colonies* in Southern Italy, were called *Magna Grecia* on account of their number and importance. *Sybaris* and *Croton* were the most important cities in this colony. 4. Of the numerous other Greek colonies in the south of Italy, those of *Locris*, *Rhegium* and *Tarentum* were the most important. *Locris* was founded by the *Locrians* in B. C. 638. The laws of this city were drawn up by one of its citizens named *Zaleucus*. *Rhegium* was colonised by the *Chalcidians*. *Anaxilas*, its tyrant, in B. C. 500, seized the Sicilian, *Zankle* and changed its name into *Messana*. *Tarentum* was a colony from *Sparta* and was founded about B. C. 708. 5. The colonies in *Gaul* and *Spain* were not numerous. The most important was *Massalia* (*Marseilles*) founded by the *Ionic Phocæans* in B. C. 600.

(3.) *Colonies in Africa.*—The northern coast of Africa, between the territories of *Carthage* and *Egypt*, was occupied by Greek colonists. The city of *Cyrene* was founded about B. C. 630. *Cyrene* founded several colonies, of which *Barca* founded about B. C. 560 was the most important.

(4.) *Colonies in Epirus, Macedonia and Thrace.*—1. There were several *Grecian colonies* situated in the eastern side of the

Ionian Sea, in Epirus and its immediate neighbourhood. Of these the island of *Corcyra*, now called Corfu, was the most wealthy and powerful. It was founded by the Corinthians about B. C. 700. These and the northern city joined in planting four others—*Leucas*, *Anactorium*, *Apollonia* and *Epidamnus*. 2. The colonies on the coast of Macedonia were chiefly founded by Chalcis and Eretria, in Eubæa. The Corinthians also founded some colonies, of which *Potidæa* deserves mention. 3. Of the colonies in Thrace the most flourishing were *Selymbria* and *Byzantium*, both founded by the Megarians.

CHAPTER VII.

THE PERSIAN WARS.

1. **The Kingdom of Lydia.**—The Grecian colonies on the coast of Asia Minor lay close to the kingdom of Lydia, of which Sardis was the capital. Cræsus, the last and most powerful of the Lydian kings who ascended the throne in B. C. 560, conquered all the Grecian cities. But he permitted the cities to regulate their own affairs; and he had a great love and admiration of the Greeks. He extended his dominions in Asia Minor as far as the river Halys, and formed a close alliance with Astyages, king of the Medes, who were then the ruling race in Asia.

2. **The Persians.**—They were a brave and hardy nation. In the reign of Cyrus, who became king in B. C. 559, they rose against the Medes, took Astyages prisoner and put themselves at the head of the Median empire. A few years afterwards, Cyrus turned his arms against the Lydians and took Sardis and deprived Cræsus of his throne in B. C. 546. The fall of Cræsus was followed by the subject of the Grecian cities in Asia to the Persian yoke. They were all conquered by Harpagus the Persian General. Even the islands of Lesbos and Chios sent in

their submission to Harpagus. But Samos maintained its independence under Polycrates. The rule of the masters was not oppressive. They did not interfere with the Greeks so long as they paid their tribute regularly.

3. Darius, B. C. 521—485.—The reign of Darius is memorable in Grecian history. When he came to the throne a great part of the empire was in revolt, and he saw that if it was to be held together there must be a more regular Government. He divided the empire into twenty provinces called *Satrapies*, and had all the land in the empire measured, that he might fix the tax that each Satrapy was to pay yearly. He made Susa in Media the centre of Government. Coins called *Dariks* were struck. The rule of tyrants in each of the Grecian cities in his dominion was maintained. During his gigantic expedition against the Scythians in B. C. 510 he and his army in full retreat before the pursuing Scythians was saved by *Histiceos*, a Greek tyrant of Miletus. And on his return home the king had rewarded him by giving him a large tract of country around Myrkinus near the Strymon, while *Aristogras*, a cousin of Histiceos, succeeded him as tyrant of Miletus. Darius on his return to Asia left Megabazus in Europe to complete the subjugation of Thrace and of the Greek cities upon the Hellespont. Megabazus subdued all Thrace, and even Amyntas, king of Macedonia, did homage to Persia. Meanwhile Histiceos drew upon himself the suspicion of trying to form for himself an independent principality in Thrace; and Darius sent for him under pretence of friendship and took him to live at the court of Susa. He was in reality a captive.

4. The Ionic Revolt, B. C. 500.—The nobles of the island of Naxos had been driven out by the people and asked Aristogras for help in B. C. 502. He, believing that this circumstance would make him master of the island, applied for aid to Artaphernes, the king's Satrap or governor of Western Asia. He offered at the same time to defray the expenses of the expedition. But the expedition failed through a quarrel between Aristogras and the Persian Admiral. Aristogras feared the

anger of Artaphernes and thought of revolting; and just at the same time Histiceos sent Aristogras word to revolt, thinking he himself would be sent by Darius to put down the rebels, and would so gain his liberty. Aristogras assembled the people, proclaimed that he would be tyrant no longer, and persuaded the people of Miletus and other cities to revolt from Persia. Thus a democratical form of Government was established in the other Greek cities of Asia, which openly revolted from Persia.

Events.—Aristogras crossed over to Greece and got the aid of Athens and Eretria. The combined army marched on Sardis and burnt it. Then they returned to Ephesus, near it a battle was fought which ended in the defeat of the Ionians. The revolt was brought to a close by the battle of *Lade* in B. C. 496 which dealt a death blow to Ionia.

Conclusion.—All the Greek cities were reduced one by one, some of the people left their houses and established themselves in Mesembria on the coast of the Euxine.

5. First Persian Expedition against Greece, B.C. 492.—Darius now intended to punish Athens and Eretria for their share in burning Sardis. A Persian army, commanded by Mardonius, crossed the Hellespont and marched towards Greece along the coast of Thrace, the fleet accompanying it. But when the fleet was sailing round the promontory of Mount Athos, a hurricane arose and destroyed 300 ships with 20,000 men. At the same time the Thracians attacked Mardonius and he turned back in shame to Asia.

6. Second Expedition, B.C. 490.—Then Darius assembled fresh forces and sent heralds to the chief cities of Greece to demand earth and water, in token of submission. At Athens and Sparta the envoys were put to death, but Ægina and several other islands and cities complied with the demand. In B. C. 490 a large Persian fleet assembled in Kilikia under the command of *Datis*, and *Artaphernes*. *Naxos* was first taken and plundered. Then they sailed to Eubœa, laid siege to *Eretria*

and razed it to the ground. Then they sailed towards Attica and the army was landed in the plain of *Marathon*. Athens and Platea met the foe; Sparta, promised help but delayed sending it in time. The Grecian army was commanded by ten generals, one of whom was *Miltiades*, but the pole-march *Killimachus* was the chief. They gave battle to the Persians which ended in the total overthrow of the latter.

[The result of the battle of Marathon was that it saved not only Athens but all Greece. If the Persians had been successful, Greece must have become a Persian province; the destinies of the world would have been changed; and oriental despotism might still have brooded over the fairest countries of Europe].

The Persian fleet then sailed southward with the intention of doubling Cape Sunion and attacking Attica from the west. Here too they were baffled in their expectation. Thus they gave up all further attempts against Greece and returned to Asia.

7. Expedition of Miltiades against Paros, B. C. 489.—Shortly after the battle, Miltiades requested of the Athenians a fleet of 70 ships without telling them the object of his expedition, but only promising to enrich the State; and out of private enmity he attacked the island of Paros. But the Parians defended themselves bravely and Miltiades found that he could do nothing. On his return home he was accused of deceiving the people and sentenced to pay a fine of fifty talents (about £9,000). He could pay nothing and died in dishonor. Thus ended the career of the Saviour of Greece at Marathon.

8. Athenians build a Fleet, B. C. 489.—Soon after the battle of Marathon a war arose between Athens and Ægina. This war is of importance in Grecian history, since the Athenians were indebted to it for their navy which enabled them to save Greece at Salamis as they had already done at Marathon. Ægina was one of the chief maritime powers in Greece; and accordingly Themistocles urged the Athenians to build and equip a large fleet out of the surplus money in the public treasury, and did every thing to attract the people to a sea-faring life and to encourage trade by sea.

9. Themistocles and Aristides.—The leading man in Athens then was Themistocles, distinguished for his extraordinary quickness in perceiving what had to be done in any given emergency, to ensure a definite end. His rival in popularity was Aristides surnamed the "Just," on account of his uprightness and justice. Themistocles was the leader of the democratical, and Aristides of the conservative party at Athens. Both men loved their country, but Aristides' love was pure and simple, while Themistocles wished to make Athens great in order that he himself might command in a large sphere. After three or four years of bitter rivalry the two chiefs appealed to the Ostracism and Aristides was banished in B. C. 483.

10. Third Persian Invasion against Greece, B. C. 480.—Darius died in B. C. 486, and his successor Xerxes, collected an enormous force for invading Greece. Two bridges of boats were thrown against the Hellespont; and a canal was cut through the promontory of Mount Athos that the fleet might not again have to make the dangerous passage round it. In the spring of B. C. 480 Xerxes set out from Sardis with an army consisting of 2,000,000 men including nations of all colours, costumes, arms and languages. They crossed the Hellespont at Abydos and marched along the coast through Thrace and Macedonia meeting with no opposition till he reached the celebrated pass of Thermopylæ.

11. Congress at the Isthmus of Corinth.—In the autumn of B. C. 481 Sparta and Athens had summoned the Greek states to a Congress at the Isthmus of Corinth, to decide upon the best means of defending Greece. Deputies came from all the great Peloponnesian states except Argos and Achæa, and from Athens, Thebæ, Plataea and Thessaly. Ægina was reconciled to Athens and joined the common cause. Argos out of hatred to Sparta, and Thebes out of hatred to Athens, favoured the Persians. The Congress sent envoys to the colonies to ask them to join in the defence of Greece but in vain. The credit of the war belongs to Athens, the Peloponnesian league, the little Boetian towns of Plataea and Thespiæ. The allies took an oath

to resist to the last, and, if they should be successful, to make war upon all Greek States that had willingly submitted to Persia, and to dedicate a tenth of the whole spoil to the Delphic oracle.

12. Resolution to defend the pass of Thermopylæ.—The Congress had now to decide how Greece was to be defended against an overwhelming force. The Congress resolved to defend the narrow pass of Thermopylæ where ten thousand men would be as good as half a million. A small band of Peloponnesians was sent to stop the progress of the Persians in the pass of *Thermopylæ*; and this little band was under the command of Leonidas, the king of Sparta; and the fleet, commanded by Eurybiades, took up a position at the north end of the Eubœan Straits near Artemisium to prevent the Persian fleet getting past and landing men behind the Greeks at Thermopylæ.

13. Leonidas at Thermopylæ and Eurybiades at Artemisium, B. C. 480.—When Leonidas reached the pass of Thermopylæ he found that there was a way over the mountains by which a body of Persians might cross and attack him from behind. He therefore sent the Phocians to defend the mountain-road, and made ready for battle himself in the Pass. The Persians approached many times, but were severely repulsed. But on the third day Xerxes began to despair, when Ephialtes, a treacherous Greek, betrayed to him the path across the mountains. The Phocians, on the approach of the Persians this way, abandoned their post. Now Leonidas and his companions being surrounded on all sides fell bravely in the struggle which ensued. But the Persian fleet in its southward course was overtaken by a violent storm during which 400 ships and innumerable lives were lost. The Greeks saw the Persian fleet and its numbers so terrified them that they were prepared to forsake the post. Upon this the Eubœans seeing that their only hope lay in the Persians being kept out of the straits, offered Themistocles thirty talents (£7,000) if he could get the fleet to remain. By giving part of the money to Eurybiades and to other commanders, Themistocles persuaded them

not to retreat. In the first and second engagements at *Artemisium* the Greeks gained some advantage. But when they heard of the disaster at Thermopylæ they retired southward down the straits and took up their position off the island of Salamis.

14. March of the Persians, attempt at Delphi and the abandonment and destruction of Athens.—On his march towards Athens Xerxes sent a detachment of his army to take and plunder Delphi. But it was miraculously saved by a fearful thunderstorm which burst upon them and huge rocks rolling down upon them which crushed many of them. On arriving before Athens, Xerxes found the Acropolis occupied by a handful of desperate citizens who made a brave resistance; but they were overpowered and put to the sword. The temples and houses were pillaged and burnt.

15. Battle of Salamis, B. C. 480.—About the same time the Persian fleet arrived in the bay of Phalerum. The combined Greek fleet lay at *Salamis*. The Peloponnesian captains wished to retreat to the isthmus of Corinth in order to act with the land army. But Themistocles convinced that the safest plan was to receive the Persian fleet in the narrow strait of Salamis, where their superior numbers would be of less consequence. By a stratagem he brought the Persians to cut off all escape. The two hostile fleet met. The Persian fleet was thrown into confusion and the Greeks gained some advantage, but the pusillanimity of Xerxes decided the conflict. He ordered the fleet to withdraw to the port of Phalerum. Thus the Greeks were victorious in this naval engagement.

16. The Retreat of Xerxes.—And the heart of Xerxes sank. He left 300,000 of his best troops in Greece under Mardonius and himself with the rest of the army returned to Asia the way he came. Fearing that the Greeks would break down the bridges over the Hellespont, he sent his whole fleet to guard them till his arrival.

17. Victory in Sicily.—On the same day that the battle of Salamis was fought, another great victory was gained by the Sicilian Greeks against the Carthaginians. Carthage had united with Persia to destroy Greece. The Carthaginians laid siege to *Himera* in the north of Sicily. Gelon, the tyrant of Syracuse, came to the relief of Himera and defeated the Carthaginians, and thus Greece was freed from danger even in that quarter.

18. Mardonius.—Mardonius and his army passed the winter in Thessaly. The Athenians, after the battle of Salamis, returned to their city and partly rebuilt it. To detach the Athenians from the other Greeks, and to induce them to join the Persian alliance, Mardonius sent Alexander, king of Macedon, for this purpose; but the manly answer of the Athenians was that there could be no alliance between them and Persia. Mardonius thereupon marched upon Athens, and Athens was again deserted. The Spartans with all their allies marched against Mardonius. They were led by *Pausanias*, the guardian of Leonidas' young son. The Athenians were led by *Aristides*, who had been recalled from exile. The combined armies met at *Platæa*. In this battle, which was fought in B. C. 479, the Persians at first fought bravely, but Mardonius was mortally wounded, and his fall decided the issue. The Persian army was totally destroyed and the Persian invasion was at an end. The glory of the battle of Platæa rested with the Lacedæmonians.

19. Battle of Mycale, B. C. 479.—On the same day that the battle of Platæa destroyed the invaders of Greece, a battle on the coast of Asia Minor put an end to the rule of Persia in Ionia. The Greek fleet under the Spartan king *Leotychides* crossed to Asia and met the Persian fleet at Mycale. The Greeks gained a complete victory, and from that time Ionia was free.

20. Siege and Capture of Sestos, B. C. 478.—After the battle of Mycale the Spartans sailed home, but the Athenian

fleet under the command of Xanthippus sailed to the north and laid siege to Sestos where many Persians of rank were living. They were put to death, and Sestos opened its gates to the conqueror; and Xanthippus sailed home.

CHAPTER VIII.

THE EMPIRE OF ATHENS.

1. The Re-building of Athens, B.C. 478.—After the battle of Platea the Athenians returned to their ruined homes, and for the second time rebuilt the city and fortified it with a wall. The neighbouring states, especially Ægina and Corinth, looked upon the new fortifications with jealousy and stirred up the Spartans to interfere and to put a stop to it. But by a trick of Themistocles the Spartans were kept from doing anything until the wall had risen high enough to be defended. The wall round Athens was completed and a still stronger one was built round Piræus.

2. Pausanias.—The battle of Mycale had freed Ionia, but many places on the coast of Asia Minor and Thrace were still held by the Persians. In the spring of B. C. 478, the Greek fleet had been fitted out and placed under the command of the Spartan regent *Pausanias* in order to carry on the war against the Persians, and the Athenian contingent was led by *Aristides* and *Cimon*, the son of Miltiades. After delivering most of the Grecian towns in Cyprus from the Persians, the fleet then sailed to *Byzantium*, which the Persians were likewise compelled to evacuate. And now Pausanias formed the treacherous plan of betraying Greece into the hands of the Persians and to ask for the hand of Xerxes' daughter as a reward. The Greeks, especially the Ionians, were the most disgusted with his conduct. A report of his treason reached Sparta, and he was summoned home. There he was tried for treason, but not

condemned. He then went to Byzantium where he carried on his intrigues with Persia so openly that the authorities felt obliged again to order him to return home, and now he began to plot with the Helots for overthrowing the Government of Sparta. At last the Ephors contrived to overhear him speaking to one of his slaves, and what they heard convinced them of his treason. He took refuge in a temple and was starved to death in B. C. 467.

4. The Confederacy of Delos, B. C. 477.—Disgusted by the insolence of Pausanias the Ionians serving in the combined Grecian fleet addressed themselves to Aristides, the Athenian commander, and begged him to assume the command. This event was a real revolution, inasmuch as it placed Athens in the position hitherto occupied by Sparta as the leader of the confederacy. This was strengthened by a solemn league. This league was called the *Confederacy of Delos*, because its deputies met at the temple of Apollo in Delos and its treasure was kept there. The object of the League was to keep the Persians out of the *Ægean* sea. Each city contributed yearly a certain number of war-ships with their crews or a certain sum of money; and the man chosen to fix what each should contribute was the upright Aristides, who then commanded the Athenian fleet. The great mistake in the Confederacy of Delos was that some of the states were allowed to contribute money instead of ships and men. From this it came about that other states which had originally contributed ships, arranged to contribute money instead, in order to avoid the trouble and danger of naval service. This made them the subjects instead of the free allies of Athens. In course of time the meetings of the deputies ceased; the treasure house was removed from Delos to Athens (B. C. 459), and a great part of the money was spent in paying the Athenians for attending to public affairs and in making Athens beautiful.

5. Aristides and Themistocles.—The organisation of the Athenian Confederacy was the last and noblest work of Aristides, but he is also said to have been the author of some of the modifi-

cations of the constitution of Cleisthenes. The *Thetes*, the lowest of the four classes of the Athenian citizens, were declared eligible for the Magistracy. Thus not only the Archonship but consequently the Council of Areopagus was thrown open to them. He died in the full enjoyment of public confidence.

But very different was the fate of Themistocles. The fate of Pausanias involved that of Themistocles. He too had become too proud and indiscreet; and he was banished by ostracism as a person dangerous to popular liberty in B. C. 471. He withdrew to Argos where he was residing when Pausanias was convicted. The Spartans called upon the Athenians to prosecute their great statesman before a synod of the allies assembled at Sparta, on the ground of treasonable correspondence with Persia. Accordingly envoys from Athens and Sparta were sent to arrest him. But he fled to Epirus and thence to Pydra where he took ship for Asia. Soon after his arrival there Xerxes died in B. C. 465 and was succeeded by his son Artaxerxes. Themistocles went to the King's Court and succeeded in entertaining him with a magnificent scheme for the subjugation of Greece. Artaxerxes loaded him with presents, gave him a Persian wife and appointed Magnesia as his place of residence. He thus spent the last years of his life in splendour. Never was a little state made into a great one more truly by a single man than Athens by Themistocles.

6. Cimon, leader of the Aristocratical party at Athens.—After the death of Aristides and the withdrawal of Themistocles, Cimon was the most influential man in Athens. He was the leader of the conservative party, but did not scruple to descend to the artifices of a demagogue, in order to increase his popularity. He employed the vast wealth acquired in his expeditions in adorning Athens and gratifying his fellow-citizens. He was an excellent soldier, and had already distinguished himself in the battle of Salamis. He was employed in several expeditions. His first exploits were the capture of Eios on the Strymon and the reduction of the island Scyros (B. C. 476).

7. Discontent among the members of the Delian confederacy.—Naxos, one of the confederate islands and the largest of Cyclades, revolted in B. C. 466, probably from a feeling of the growing oppressiveness of the Athenian headship. It was immediately besieged by the confederate fleet, reduced and made tributary to Athens. This was another step towards dominion gained by the Athenians, whose pretensions were assisted by the prudence of the allies. Many of the smaller states belonging to the confederacy wearied with perpetual hostilities, commuted for a money payment the ships which they were bound to supply, and thus, by depriving themselves of a navy, lost the only means by which they could assert their independence.

8. Battle of the Eurymedon, B. C. 466.—In this year, Cimon gained a decisive victory over a large Persian fleet stationed at the mouth of the river Eurymedon in Pamphylia; he then sailed up the river and defeated the army which was drawn upon the shore to protect the fleet. On his return to sea he utterly destroyed a Persian squadron that was coming too late to the succour of the Persian fleet. After this he sailed north and drove the Persians from the Thracian Chersonesus.

9. Revolt of Thasos, B. C. 465.—The Athenians became involved in a war with Thasos, a member of the Delian confederacy, about some gold mines in Thrace. The Thasians applied to Sparta for assistance, and the latter was preparing to invade Attica to make a division in favour of Thasos, when suddenly in B. C. 464 Laconia was visited by a terrible earthquake in which Sparta suffered greatly. After a siege of more than two years the island surrendered, when its fortifications were razed and it was condemned to pay an annual as well as an immediate tribute (B. C. 463).

10. The Third Messinian War, B. C. 465-455.—The Helots seizing this opportunity of the destruction of Sparta by the earthquake revolted against it. Being joined by the Messinians, they fortified themselves in *Mount Thome* in Messinia. After two or three years spent in vain attempt to dislodge

them from their position, the Athenians were called in to their assistance, and Cimon was sent accordingly. He was unsuccessful in the attempt, and the Spartans began to suspect his honesty and dismissed him with his army. The Athenians, feeling this insult, broke off all connection with Sparta and formed an alliance with Argos. Meanwhile the war was carried on for some ten years when in B. C. 455, the Messinians were compelled to surrender on condition that they should leave the country for ever. The Athenians assigned to the exiles the town of Naupactus where they settled, waiting for better times.

11. Pericles the leader of the democratical party in Athens.—He was the son of Xanthippus who had impeached Miltiades, the father of Cimon. Pericles and his friend Ephialtes carried a series of measures which enabled the poor to take part in public life and public enjoyments. Pericles seized the occasion offered by the ill-success of Cimon both to ruin that leader and to strike a blow at the aristocratical party. He took from the Areopagus, in which the nobles were so powerful, the right of forbidding new laws and of interfering with the citizens, and he carried the measure giving regular pay to the citizens for attending the assembly and for serving on juries in order that poor men might be willing to give up their time to it, and the whole business of the state be more than ever conducted by the citizens themselves. The alliance with Sparta was broken off, and an alliance made with Argos, the enemy of Sparta. Cimon was ostracised in B. C. 461.

12. Administration and Foreign policy of Pericles.—It was from B. C. 461 his long administration began. He succeeded to the political principles of Themistocles and his aim was to render Athens the leading power of Greece. The confederacy of Delos had already secured her maritime ascendancy; Pericles directed his policy to the extension of her influence in Continental Greece. She formed an alliance with the Thessalians, Argos and Megara. The possession of Megara was of great importance, as it enabled the Athenians to arrest the progress

of an invading army from Poloponnesus. Ægina, so long the maritime rival of Athens, was subdued and made tributary. The Athenians marched with rapid steps to the dominion of Greece. Shortly after, the battle of *Ænophyta* (B. C. 456) in which the Athenians defeated the Boetians, gave Athens the command of Thebes and all the other Boetian towns. From the Gulf of Corinth to the Straits of Thermopylæ, the Athenian influence was now predominant.

13. Expeditions of the Athenians against the Persians, B. C. 460.—In this year the Athenians sent a powerful fleet to Egypt to assist Inarus who had revolted against Persia; but after the siege of *Memphis* the Athenian fleet was destroyed. In the year B. C. 449, Cimon, who had been already recalled from exile, sailed to Cyprus with a large fleet. He laid siege to Citium in that island, and during the siege he died. Shortly afterwards a peace was concluded with Persia, which is sometimes but erroneously called "*The peace of Cimon*;" by which the Persian monarch agreed not to tax or molest the Grecian Colonies on the coast of Asia Minor, nor to send any vessels of war westward of Phaselis in Lycia or within the Cyanean rocks at the junction of the Euxine with the Thracian Bosphorus; and the Athenians on their side undertaking to leave the Persians in undisturbed possession of Cyprus and Egypt.

14. The height of the Athenian Power, B. C. 448.—During the progress of the late Persian War, the states which formed the Confederacy of Delos, with the exception of Chois, Lesbos and Samos, had gradually become, instead of the active allies of Athens, her disarmed and passive tributaries. Even the custody of the fund had been transferred from Delos to Athens. Pericles raised the annual tribute of the allies from 400 to 600 talents, and all subject states had to adopt a democratic government; and all their law suits were transferred from their local courts to the tribunals at Athens. The original purpose of the Confederacy disappeared with the Persian peace. She was now what may be called Imperial Athens.

Her alliances in continental Greece included Megara, Bœtia, Phocis and Locris, together with Trœzen and Achaia in Peloponnesus. Such was the position of Athens in the year B. C. 448, the period of her greatest power and prosperity. From this time her power began to decline.

15. The decline of Athens.—A revolution in Bœtia deprived Athens of her ascendancy in that country, and an aristocratical government was established there. *The expulsion of the partisans of Athens from the government of Phocis and Locris, and the revolt of Eubœa and Megara* were announced in quick succession. Pleistoanax, king of Sparta, with the army of the allies, marched as far as Elusis; and Athens was saved by the Spartans being bribed by Pericles. Pericles reconquered Eubœa; but this was the only possession which the Athenians succeeded in recovering. Their empire on land disappeared, and they were induced to conclude in B. C. 445 a *thirty years' truce* with Sparta and all her allies, by which they consented to abandon all the acquisitions which they had made in Peloponnesus, and to leave Megara to be included among the Peloponnesian allies of Sparta.

16. Revolt and Conquest of Samos B. C. 440.—The island of Samos was governed by its aristocracy which the Demos was desirous to overthrow with the help of Athens. In this year Pericles sailed with a fleet, defeated the Samian fleet in several engagements and forced the city to capitulate. The Samians were compelled to raze their fortifications, to surrender their fleet, to give hostages for their future conduct and to pay the expenses of the war.

17. The Athenian Colonies.—Colonization was another method adopted by Pericles for extending the influence and empire of Athens. The settlements were of two kinds—*Cleurchies* and *Regular Colonies*. The former was exclusively Athenian. It consisted in the allotment of land in conquered or subject countries to certain bodies of the Athenians, who continued to retain all their original rights of citizenship. The important colonies

of this nature were in the *Thracian Chersonesus*, in *Naxos* and in *Andros*; of the latter *Thurii* and *Amphipolis* were the most important.

18. Athens under Pericles.—In her external appearance Athens was rendered worthy of her position in Greece by the beauty and splendour of her public buildings, such as the Parthenon, by her works of art in sculpture, architecture and painting, and by the pomp and magnificence of her religious festivals. She was the seat and centre of Grecian literature. *Æschylus*, *Sophocles* and *Euripides*—the three great tragic poets,—and *Aristophanes*, the greatest of the Grecian comic poets, were born in Attica. *Herodotus*, the Father of History, though a native of Halicarnassus in Asia Minor, resided some time at Athens. *Thucydides*, the greatest of Greek Historians, was an Athenian.

19. Quarrel between Corinth and Cercyra, B. C. 435.—At *Epidamnus*, a Colony of Cercyra (Cercyra), the aristocratic party having been expelled by the Demos, had obtained the assistance of the Illyrians, a neighbouring tribe, and were attacking the town. The Epidamnians after seeking in vain the assistance of their mother city received help from Corinth. The Cercyreans resenting this interference attacked the Corinthian fleet off Cape *Actium* and gained a signal victory, B. C. 435. The Corinthians were making preparations to attack Cercyra, whereupon the latter sought and obtained the assistance of Athens. Athens, in order to avoid an open infringement of the Thirty Years' Truce, made only a defensive alliance with Cercyra. Soon after the arrival of the Athenian squadron a battle took place between the Corinthian and the Cercyrean fleets near *Sybota*, where the Cercyreans were defeated. And the Athenians, when they saw their allies hard pressed, took part in the fight; whereupon the Corinthians declared that the Athenians had broken the peace. These first acts of hostility between Athens and Corinth took place in B. C. 432.

20. Revolt of Potidæa from Athens, B. C. 432.—While this was going on, Perdiccas, king of Macedonia, incited the

cities upon the coast of Macedonia to revolt and to give up their alliance with Athens. One of these towns was Potidæa; though now a tributary of Athens, it was originally a colony of the Corinthians. Being urged as well by the Corinthians as by Perdiccas, the Potidæans revolted. Athens at once ordered its inhabitants to demolish their fortifications and to give hostages. A powerful Athenian fleet was despatched to the coast of Macedonia and laid siege to Potidæa.

21. Congress of the Peloponnesians at Sparta, B. C. 432.—The Lacedæmonians urged on all sides by the complaints of their allies against Athens, summoned a general meeting of the Peloponnesian Confederacy at Sparta. Foremost among them was the Megarians who complained that their commerce had been ruined by a recent decree of the Athenians which excluded them from every port within the Athenian jurisdiction. Influenced by these feelings the Lacedæmonians decided upon war.

22. The Thebans attack Platæa, B. C. 431.—Before any actual declaration of war the Thebans treacherously attacked Platæa. The citizens flew to arms and all the Thebans were either slain or taken prisoners.

CHAPTER IX.

THE FIRST PELOPONNESIAN WAR, B.C. 431—421.

1. The General Character of the War.—It was a war of principles and races. Athens was a champion of Democracy and Sparta of Aristocracy; Athens represented the Ionic tribes, Sparta the Dorian; the former were fond of novelty, the latter were conservative and stationary; Athens had the command of the sea, and Sparta was stronger upon land. A war broke out between Athens and the Peloponnesian League, which after twenty-seven years ended in the ruin of the Athenian Empire.

2. Causes of the War.—(1) It began through the quarrel between Corinth and Cereyra in which Athens assisted Cereyra. A congress was held at Sparta; Corinth and other

states complained of the conduct of Athens and war was decided upon. (2) But the real cause of the war was that Sparta and its allies were jealous of the great power that Athens had gained.

3. Allies of the Lacedemonians and the Athenians.—On the side of Sparta was ranged the whole of Peloponnesus, except Argos and Achaia, together with the Megarians, Boetians, Phocians, Opuntian Locrians, and in general, by all Dorian cities. The allies of Athens were Chios, Lesbos, Plataea, the Messinians at Naupactus, the greater part of Acarnania, Lacedæmon and Cercyra, the Ionian cities in Asia, on the Hellespont and the coast of Thrace and by most of the islands in the Ægean.

4. Invasion of Attica. Plague.—In B. C. 431 the Spartan king Archidamus invaded Attica with an army, devastated the country as far as Acharnæ, seven miles from Athens, and laid waste the country around, in order to draw out the Athenians to a decisive battle. But Pericles was determined to maintain a defensive attitude, and had instructed the inhabitants to secure themselves and their property within the walls of Athens. Archidamus returned home; and the Athenians retaliated by making descents upon various parts of the coast of Peloponnesus and ravaging the territory of Megara. Early in B.C. 430, Archidamus had again invaded Attica, when Athens was visited by a plague which carried off thousands and thousands of its inhabitants. The Lacedæmonians were ravaging the country. The Athenian fleet made a ravaging tour round Peloponnesus and Potidæa was compelled to surrender.

5. Death of Pericles and the Siege of Plataea, B.C. 429.—In this year Athens lost her great leader Pericles who fell a victim to the plague. Archidamus, instead of invading Attica, directed all his forces against Plataea and laid siege to it. Its inhabitants defended themselves bravely for two years, when in B.C. 427, they were compelled to capitulate. All the male population was butchered and the women were sold as slaves. The town itself was transferred to the Thebans who a few

months afterwards levelled all the private buildings to the ground.

6. The Revolt of Mytilene in B.C. 428.—The most important event in the fourth year of the war was the revolt of Mytilene, the capital of Lesbos, where the aristocratic party favoured Sparta, while the Demos clung to the Athenian alliance. The Athenians sent out a fleet under *Paches*, which blockaded Mytilene both by sea and land. The Spartans promised help but was delayed, and the Mytilenians were obliged to surrender before the Peloponnesian fleet arrived in B.C. 427. When Paches was master of the island he sent the ringleaders of the revolt to Athens. *Cleon*, a leather merchant who was then the leader of the Athenian people, induced them to be put to death. And the fortifications of Mytilene were razed and her fleet delivered up to the Athenians, and Lesbos lost her freedom and became subject to Athens.

7. Civil Dissensions at Cercyra, B.C. 427.—A fearful struggle took place in this island between the aristocratical and democratical parties. The people at length obtained the mastery, and a fearful vengeance was taken upon their opponents.

8. The Athenians at Pylus and capture of Sphacteria and Cythera, B. C. 425.—An Athenian fleet was detained by bad weather at Pylus in Mesembria. Demosthenes, an able Athenian general, had established himself at Pylus and strongly fortified the place. The Spartan army made several but fruitless attempts to recover Pylus. A body of Spartans then took possession of the island of *Sphacteria* in front of the harbour of Pylus. After some desperate struggle, Sphacteria in which the flower of the Lacedemonian army was shut up—many of the native Spartans of the highest families—were blockaded and made to surrender by the Athenians led by Cleon and Demosthenes. Nearly one half of the men had perished in the island and the survivors were carried as prisoners to Athens.

9. Expedition against Boetia, B.C. 424.—The Athenians, related with their success, aimed at recovering all their posses-

sions. For this they went against Boetia. But in the battle of *Delion*, which was the greatest and most decisive engagement during the first period of the war, they were defeated by the Boetians with great loss.

10. Overthrow of the Athenian Empire in Thrace, B.C. 424.—At the request of Perdiccas, king of Macedonia, and of the Chalcidian towns who had sued for help against the Athenians, *Brasidas* was sent by the Lacedemonian Government into Macedonia. Acanthus and Stagirus opened their gates to him. *Brasidas* proclaimed himself to be the deliverer of the Greek towns from the tyranny of Athens. He appeared suddenly before the important Athenian Colony of *Amphipolis* which soon surrendered to the conqueror. At this time the Athenians were led by Cleon. After having gained some advantages he met *Brasidas* near *Amphipolis*, where the Athenians suffered a severe defeat. *Brasidas* died of a wound received in the engagement.

11. The Peace of Nicias, B.C. 421.—By the death of *Brasidas* and Cleon, the two chief obstacles to a peace were removed, for the former loved war for the sake of its glory, the latter for the handle which it afforded for agitation and for attacking his political opponents. The Athenian *Nicias* and the Spartan king *Pleistanax* were the representatives of the two parties. The terms of the treaty were (1) that all conquests made during the war should be given back, (2) that all the prisoners of war should be set free without ransom, and (3) that the peace should last for fifty years.

THE SECOND PELOPONNESIAN WAR 421—413.

1. The Dissatisfaction of the Spartan Allies with Peace: a new Confederacy, B. C. 420.—Several of the allies of Sparta were dissatisfied with the peace of *Nicias*. Some of them revived the ancient pretensions of Argos and made her the head of a new Confederacy which should include all Greece, except Sparta and Athens. This movement was begun by the

Corinthians, and the league was soon joined by the Eleans, the Mantineans and the Chalcidians.

2. Transactions between Sparta and Athens.—Sparta did not act up to the terms of the treaty. She pleaded her inability to compel the Boetians and the Corinthians to accede to the terms of the peace or even to restore the town of Amphipolis. Athens consequently refused to evacuate Pylos. Each of the two states eagerly increased the number of its allies. The new confederacy with Argos at its head forced Athens; while Sparta entered into a separate alliance with Boetia.

3. Battle of Maintineia, B.C. 418.—Alcibiades was a young man of fashion who now rose into distinction in Athens. He formed the warlike spirit of the Athenians. He belonged to an illustrious family, and his very eccentricities made him a favourite with the people. His feelings were those of an aristocrat, but his ambition led him to come forward as a popular leader. The alliance with Argos, which was to be both offensive and defensive, and to last for a year, was mainly his work. The Athenians made use of this alliance for annoying Sparta; and in B.C. 418 Argos incited by Alcibiades went so far in her provocation that Sparta could no longer endure it. A war ensued in which the Argives were completely defeated by the Spartans under their king Agis in the battle of *Maintineia*. *This battle and that of Delion were the two most important engagements* that had yet been fought in the Peloponnesian war. After the battle the aristocratic party at Argos soon brought about a peace with Sparta in which its former allies were given up. Argos and Sparta increased the number of their allies and supported aristocratic Governments wherever they could. In B.C. 417 the democratic party at Argos again gained the upper hand and renewed its connections with Athens. The year after, Alcibiades sailed with a fleet to Argos and made 300 aristocrats prisoners.

4. Conquest of Melos by the Athenians, B.C. 416.—In this year the Athenians attacked and conquered Melos, which island

and Thera were the only islands in the *Ægean* not subject to the Athenian supremacy. The *Melians* having rejected all the Athenian overtures for a voluntary submission, their capital was blockaded both by land and sea, and after a siege of some months, surrendered. The Athenians changed the island into a wilderness and then peopled it again with new settlers.

5. The Sicilian Expedition, B.C. 415-413.—The origin of the expedition was this. A quarrel had broken out between *Egesta* and *Selinus*, two cities which were situated on the coast of Sicily. *Selinus* obtained the aid of *Syracuse*; and *Egesta* applied to Athens for assistance. At this time the politicians in Athens were divided into two parties: the one headed by *Nicias* wished for peace at any price; the other led by *Alcibiades* was full of projects of war and conquest. After some consideration the Athenians sent out a fleet under the command of *Alcibiades*, *Lamachus* and *Nicias* with the design of assisting *Egesta* and of establishing the influence of Athens throughout Sicily.

6. Mutilation of the Hermæ.—In all the streets of Athens there were placed busts of the god *Hermes*, who protected the Athenian democracy. When the people rose one morning before the expedition was to start, they found that all these busts had been disfigured in the night. Violent alarm seized upon the city, for the act was not only a daring insult to the gods, but a threat upon the democracy. Among others, *Alcibiades* was accused of being concerned in it. He begged the people to settle his innocence or guilt before the expedition started; but his enemies put it off for the present.

7. The Expedition.—In B.C. 415 the Athenian fleet sailed from Athens against *Syracuse*. At *Cercyra* they were joined by the forces of the allies. On the arrival of the fleet at *Rhegium* they received discouraging news about *Egesta*. A council of war was held; and it was resolved to gain as many allies as they could among the Greek cities in Sicily, to assist

Egesta and to attack Syracuse. While they were thus engaged, Alcibiades was summoned home to answer a new charge of sacrilege. He fled to Sparta and became the bitterest enemy of Athens. About the beginning of winter the Athenians landed near Syracuse, and, after an engagement in which the Syracusans narrowly escaped being beaten, the Athenians withdrew to Katana, which was now made the head-quarters of the armament.

During the winter the Syracusans under the guidance of Hermocrates did all they could to strengthen themselves. They sent to Sparta and Corinth for assistance; and Alcibiades, who was now at Sparta, strongly urged the Government to send a large force and an able general to aid Syracuse, and at the same time to take possession of *Deceleia* in the very heart of Attica.

8. The Siege of Syracuse, B.C. 414.—In the spring of this year the Athenians besieged the town, and several engagements took place, in one of which Lamachus was killed. The town was closely besieged, whereby its inhabitants were reduced to a state of despair, when a Spartan general *Gylippus* arrived with about 3,000 mixed troops, and through the carelessness of Nicias was able to make his way into Syracuse.

9. Change in the Athenian prospects.—Upon the arrival of Gylippus into Syracuse the aspect of things was changed. Both the native Sicilians and the Greek towns joined Syracuse, while the Athenians had scarcely any allies except Naxos and Catana. Nicias was now the sole commander of the Athenians; and instead of besieging Athens found that he was himself besieged. He wrote to Athens requesting to be recalled, and insisting strongly on the necessity of sending reinforcements. The first request was refused, but a large reinforcement under the joint command of *Demosthenes* and *Eurymedon* was sent to Sicily. Before the arrival of this fleet Gylippus attacked the Athenians by sea and was defeated; but the land army of Gylippus seized the naval camp and the stores

of the Athenians on the beach. In the second naval engagement the Athenian fleet was completely defeated, and the Syracusans now looked forward to the complete destruction of the Athenians.

10. Destruction of the Athenians.—At this critical time Demosthenes and Eurymedon arrived. Demosthenes saw at once that unless the Epipolæ were taken there was no hope of taking the city; and he therefore directed all his efforts to the capture of this position. He was defeated not only in the open assault, but also in a nocturnal attempt to carry it by surprise. These reverses were aggravated by the breaking out of sickness among the Athenian troops. Now the Athenians were about to retreat in secret. The intention of the Athenians became known to the Syracusans, who determined to strike a blow before their enemy escaped. In the naval engagement which ensued the Athenians were totally defeated and their army was driven to the shore. Now the Athenians endeavoured by flight to reach some inland place of safety. Nicias led the van and Demosthenes the rear. The Syracusans pursued their enemy, and in an engagement which ensued the Athenians were completely defeated and those that survived the ravages of the battle were taken prisoners. Among these were Nicias and Demosthenes, and they were cruelly put to death. Such was the fearful end of this great armament, the greatest that had ever yet been sent out by a Greek State.

11. Danger of Athens, Deceleia.—The Spartan king Agis by the advice of Alcibiades had in B.C. 413 seized a strong place, named Deceleia, in the heart of Attica, and kept a garrison there permanently which ravaged the country in every direction.

12. Situation of Athens.—The destruction of the Sicilian armament was a fatal blow to the power of Athens. During the Sicilian expedition Sparta had become a naval power. The discontented allies of Athens, such as Eubœa and Lesbos, entered into negotiation with Sparta; and even Persia plotted

to secure her help to drive the Athenians from their possessions in Asia Minor.

THE THIRD PELOPONNESIAN WAR 413—404.

1. Revolt of Chois and other Athenian Allies except Samos B. C. 412.—The Spartans gladly entered into the plot, and in B.C. 412 sent Alcibiades with a small fleet to *Chios*, whose inhabitants were induced to renounce their alliance with Athens. Their example was followed by all the other Athenian allies in Asia except Samos. The Athenians, however, having assembled a large force, subdued and ravaged Chios, and compelled most of the revolted towns to return to their allegiance.

2. Alliance between Sparta and Tissaphernes.—Tissaphernes, the Persian Satrap of the centre of Asia Minor, wished to see the empire of Athens overthrown, because it kept Ionia free from Persia. He therefore made alliance with the Spartans, promising to pay the troops which they had sent over to Ionia; and the Spartans basely agreed to give up to Persia all the Greek cities in Asia Minor. The Athenians under Prynichus attacked Miletus and defeated the Peloponnesian and Persian fleets together led by Tissaphernes and Alcibiades, and were only kept from besieging Miletus by the arrival of a fleet from Syracuse.

3. Alcibiades leaves the Spartans.—Alcibiades had made enemies among the Spartans, and when he had been sometime in Asia Minor an order came over from Sparta to put him to death. He escaped to Tissaphernes and now made up his mind to win back the favour of Athens by breaking up the alliance between Tissaphernes and the Spartans. He contrived to make a quarrel between them about the rate of pay and persuaded Tissaphernes that it would be the best thing for Persia to let the Spartans and Athenians wear one another out, without giving help to either, when Persia would in the end succeed in expelling both. This advice was adopted by the Satrap, and Tissaphernes kept the Spartans idle for months always pretend-

ing that he was on the point of bringing up his fleet to help them. Alcibiades now sent a lying message to the generals of the Athenian army at Samos that he could get the help of Tissaphernes if the Athenians would allow him to return from his exile; but he said that he could never return while there was a democracy; so that if they wished for the help of Persia they must change the Government to one of oligarchy (B.C. 412).

4. The Four Hundred B.C. 411.—Though the great mass of the army at Samos was democratical, a certain number of powerful men agreed to the plan of Alcibiades for changing the government. The chief promoters of this scheme were *Peisander*, *Theramenes* and the orator *Antiphon*. One of the conspirators, named *Presiander*, was sent to Athens to instruct the clubs of nobles and rich men to work secretly for this object. When the proposal was laid before the assembly it met with the most determined opposition; but at length a reluctant vote for a change of constitution was extorted from the people. The revolutionary changes effected were: 1. Ten men were appointed with unlimited power to prepare a new series of laws; 2. The abolition of all the existing magistracies; 3. The cessation of all payments for the discharge of civil functions; 4. The appointment of a committee of five persons who were to name ninety-five more; each of the hundred thus constituted to choose three persons, and this body of Four Hundred formed to be an irresponsible Government holding its sittings in the Senate House. The Four Hundred were to convene a select body of 5,000 citizens. Thus perished the Athenian democracy, after an existence of nearly a century, since its establishment by Cleisthenes. The revolution was begun from despair of the foreign relations of Athens and from the hope of assistance from Persia; but it was carried out through the machinations of the conspirators. The new government was bent upon concluding a speedy peace with Sparta.

5. The Army at Samos.—When the army at Samos heard of the change of Athens they were furious against the conspira-

tors. At the instance of *Thrasybulus* and *Thrasyllus* a meeting was called, in which the soldiers pledged themselves to maintain the democracy, to continue the war against Peloponnesus and to put down the usurpers at Athens. Now *Thrasybulus* prevailed upon the army to recall *Alcibiades* who thereupon broke off his connection with the Four Hundred and was made general of the army.

6. **The Four Hundred overthrown.**—The Four Hundred were divided among themselves; *Antiphon* and *Phrynichus* at the head of the extreme section of the oligarchical party were for admitting a Lacedemonian garrison; and the more moderate, among whom were *Theramenes* and *Aristocrates*, were for summoning the 5,000 citizens and allowing them some kind of liberty. The Spartans now missed the opportunity; and the people could no longer bear the government of the Four Hundred. The ancient constitution was restored except that a man was required to have a certain property to vote as a citizen, and that the payment for attending the assembly and the Jury Courts was abolished. In subsequent assemblies the Archons, the Senate and other institutions were revived and *Alcibiades* was recalled. *Peisander* and other leaders of the oligarchical party took to flight and found shelter in the enemy's camp at *Deceleia*. Thus the Four Hundred were overthrown after a reign of four months, B.C. 411.

At this moment *Eubœa* revolted and joined the Spartans. This was a desperate blow to Athens. No food could be grown in *Attica*, and now not only was it deprived of the food that came from *Eubœa*, but the Spartans by occupying *Eubœa* and its ports could fall upon ships bringing food to Athens from other places.

7. **Athenian Victories in the Hellespont.**—The Spartans, who at first fought only by land, had now grown used to the sea, and were prepared to fight out the war with the Athenian fleet off the coast of *Asia Minor*. When the Spartans found that *Tissaphernes* did not really mean to help them, they moved

their fleet from Ionia to the Hellespont, to act with Pharnabazus, the Satrap of the northern part of Asia Minor, and to assist the towns in that district, which had already begun to revolt from Athens. Mindarus, the Spartan admiral, hoped to gain command of the Bosphorus and Hellespont, for then Athens would be cut off from the towns on the Black Sea, on which it now depended for corn. The Athenian fleet at Samos followed Mindarus northwards, and two battles were fought in the Hellespont, both of which were gained by the Athenians. In February B. C. 410, by the skill of Alcibiades, the Spartan fleet which was besieging *Kyzikus* in the Propontis was surrounded by the Athenians. Mindarus ran his ships aground and fought a land battle. The Spartans were completely defeated, Mindarus was killed, and their entire fleet was lost. So great was the blow that they sent proposals of peace to Athens, but the Athenians unwisely rejected them. Alcibiades continued to do Athens good service during the next two years, and the revolted towns about the Bosphorus were conquered. In B.C. 409 Chalkedon and Byzantium surrendered to the Athenians.

8. Lysander and Cyrus. Battle of Ægospotami.—The king of Persia, seeing how Athens was recovering her power, and knowing that, if Athens came out of the war victoriously, the Persians could not recover Ionia, now determined really to help the Spartans, and sent his younger son, Cyrus, to the coast, to assist them with money. The new Spartan admiral, Lysander, was a most skilful leader and manager. He made such friendship with Cyrus, that Cyrus not only gave the Spartans the pay which he had promised, but increased it: and it was through this Persian money that Sparta at length overcame Athens. When Lysander was walking at Ephesus one of the officers of Alcibiades, contrary to orders, attacked Lysander at *Notium* and was defeated. Alcibiades, knowing the influence of his enemies at home, went into a voluntary exile. *Conon*, the ablest of his generals succeeded to the command of the army. Lysander was succeeded by Callicratidas who, in his first encounter with

Conon at Mytilene defeated him with great loss. But in the battle of *Arginusæ* the Peloponnesians were utterly defeated, and Callicratidas was killed in B.C. 405, when Lysander caught the Athenian fleet under Conon quite unprepared at *Ægospotami* opposite to Lampsacos, where the men had to leave their ships, in order to collect provisions, Alcibiades, who lived in the neighbourhood and saw their carelessness, cautioned them; but his advice was scorned. One day when the Athenians, in their usual manner, were scattered over the country, Lysander attacked their fleet; and Conon, unable to assemble his forces, took to flight. The ships were captured, and the men on shore were killed or taken prisoners. Lysander then proceeded to subdue the allies of Athens, one after another, and sent their garrisons to Athens, in the hope of thereby creating a famine in the city.

9. **Downfall of Athens.**—While this was going on in the north, the Peloponnesian land-forces assembled, and encamped close to the gates of Athens; and soon after, Lysander appeared with his fleet before *Peiræus*. Athens was thus shut in on all sides, and the people, though without means of defending themselves, refused to surrender, until, compelled by famine, they entered into negotiation with the enemy. They were referred to the authorities at Sparta, and at last had to accept the following hard terms: 1. The long walls and the fortifications of *Peiræus* were to be demolished; 2. All ships except twelve were to be delivered up; 3. All the exiled oligarchs were to be recalled; 4. Athens was to have the same friends and enemies as Sparta; 5. All the allies of Athens were to be restored to independence, and Athens was to recognise the supremacy of Sparta. This was the end of the grandeur of Athens.

THE THIRTY TYRANTS.

1. **The Thirty Tyrants.**—Lysander now helped the most violent among the nobles to overthrow the democracy, and set up a government of Thirty men. The chief of these was Critias. The crimes of the Thirty are among the very worst recorded in

Greek history. They put hundreds of the citizens to death without trial, and acted with such violence, wickedness, and cruelty, that they were always known afterwards as the "Thirty Tyrants." A garrison of Spartans was placed in Athens to protect them. But after eight months the Athenian exiles, headed by Thrasybulus, took Phylæ and marched upon Athens. Regular battles were fought, and at last the Spartans ceased to protect the Thirty. The government of the people was restored in the spring of B.C. 403, the year of anarchy as it is called in Athenian history.

2. **Effects of the War.**—The effects of the victory of Sparta were ruinous to the character of her people. Foreign manners and luxuries found their way into Sparta, and formed a strong contrast to the spirit of her ancient constitution, of which the outward forms were nevertheless still observed. Owing to the intercourse with other nations, the use of money was introduced among the Spartans; and as they were of an avaricious disposition, Spartan citizens soon became richer than those of any other state; but the great wealth was accumulated in a few families. The number of 9,000 citizens, owing to their spirit of exclusiveness, is said to have been reduced to 700, and even of these, no more than 100 enjoyed the full franchise, and lived in haughty seclusion from the rest of the people.

At Athens, on the other hand, the number of citizens was not materially diminished by the war and the pestilence, for aliens, and even slaves, were frequently rewarded with the franchise for having benefited the state by commerce or industry. Under the guidance of the wise *Thrasybulus* they reformed the old constitution so far as to make it a moderate democracy, under the watchful supervision of the *Areiopagus*; and henceforth Athens enjoyed a period of internal tranquillity, until the time of Philip of Macedonia, when party animosities again began to disturb her peace and happiness.

3. **The Golden Age of Attic Literature and Art.**—The Golden Age of Attic art and literature embraces a period of about

200 years, from the beginning of the Persian wars down to the death of Alexander the Great. During the first half of that period, poetry reached its highest development; and during the latter, oratory, philosophy, and historiography were cultivated with unparalleled success by such men as *Demosthenes*, *Pericles* and *Socrates* and *Plato*, and *Thucydides* and *Xenophon*.

CHAPTER X.

THE SUPREMACY OF SPARTA, B.C. 404—371.

1. Rule of Sparta.—Sparta had now control over all the places that had been subject to Athens. Lysander went through the cities, establishing in each an oligarchical government of ten citizens (Decarchies) favourable to Sparta, and also a Spartan governor, called the *harmost* (manager). The government of the Spartan harmosts was much more oppressive than that of the Athenians had been, and Sparta soon came to be hated by all the Greek States. The chief Spartans gained great wealth, and the character of the Spartan State changed. There were now at Sparta a few very rich and powerful citizens, and the rest grew more and more poor and discontented.

2. Retreat of the Ten Thousand, B. C. 401.—Artaxerxes, the elder brother of that Cyrus who had had helped Lysander, had succeeded his father as king of Persia. Cyrus resolved to make himself king in his place, and hired an army of about 10,000 Greeks, with whom he marched into the interior of the empire. At *Cynæa*, near Babylon, a battle was fought, and Cyrus was killed. The Greeks had now to make their way back to the coast from the very centre of the empire, through the enemy's country. Their return is called the "Retreat of the 10,000," and we have a history of it, written by Xenophon their leader, called the "Anabasis." Their escape showed how weak the Persian empire really was; for, had it possessed an army good for anything, the little Greek force must have been destroyed in the course of its long retreat.

3 Sparta at War with Persia.—The Spartans were ashamed of having given up the Greeks in Asia to Persia, and now made war upon the Persian satraps in Asia Minor (B.C. 398). Their king Agesilaus gained some successes, and prepared to attack Persia with great force. Pharnabazus raised a Phœnician fleet, and gave the command of it to Conon, an Athenian admiral. Conon met the Spartan fleet off *Knidus* near Rhodes, and completely defeated it (B.C. 394). The result of this was that Sparta lost control over the cities in Asia Minor, which depended on her having command of the sea. The Spartan harbours were expelled; and Conon, crossing over to Athens, rebuilt the long walls and the fortification of *Præus*.

4. Sparta at War with Greek States.—The Persians also stirred up the Greek States to make war on Sparta, Thebes, which had been the bitterest enemy of Athens, now united with her against Sparta, and they were joined by Corinth and Argos. The Spartans had to call king Agesilaus and his army back from Asia, in order to defend them at home. War was carried on for some time in the territory of Corinth between Sparta and the States allied against her; and at the same time the Athenians sent a fleet to the Hellespont, and were restoring their power by sea.

5. Peace of Antalcidas, B. C. 387.—The Spartans now found it necessary to make friends with Persia, and a disgraceful peace was made, called the peace of Antalcidas, by which the cities in Asia were given up to Persia, and the Persian king was allowed to command the Greeks to make peace with one another and to tell them what the terms of peace between them were to be, as if he were their master, and they were his subjects. This was the result of the struggles of Athens and Sparta with one another, and of the help which both had received from Persia. All the Greek States agreed to this peace. The League of the Bœtian cities under Thebes was broken up, and in each of them an oligarchical government favourable to Sparta was set up. In some of them the Spartans placed garrisons of their own troops.

6. Sparta and Thebes.—There was a party in Thebes in favour of Sparta. When a Spartan army was passing through Boetia, this party treacherously gave the citadel of Thebes, called Cadmeia, into their hands (B.C. 382), and a garrison of 1,500 Lacedæmonians was placed there. For three years the Spartans were the masters of Thebes, but in B.C. 379 a plot was made against them by some Thebans, headed by a noble named Pelopidas. The commanders of the Spartan garrison were killed, and Cadmeia was recovered by the Thebans. This greatly diminished the power of Sparta and encouraged her enemies.

7. New Athenian Confederacy.—The Athenians succeeded in establishing a league of seventy-four cities of the Ægæan Sea, resembling what the confederacy of Delos had been at first. This confederacy was chiefly organized through the exertions of Chabrias and of Timotheus. The cities were to keep their own governments, and a new name was given to the contribution which they were to pay, in order that the League might not seem like the empire of Athens restored. Thebes joined the League, and war was carried on against Sparta by land and sea. The Thebans put the military force in the best training, and the famous "Sacred Band" was now for the first time instituted. The object of the Thebans was to drive the Spartans out of those cities in Boetia in which they still had garrisons and to restore the Boetian League with Thebes at its head. By B.C. 374 this object was accomplished; the government favourable to Sparta were overthrown, the Spartan garrisons expelled, and the Boetian League restored. Athens and Thebes now became jealous of each other, and in B.C. 371 Athens made peace with Sparta, leaving Thebes to carry on the war by herself.

CHAPTER XI.

SUPREMACY OF THEBES, B.C. 371—361.

1. **Epaminondas. Leuctra.**—The Spartans immediately invaded Boetia, but the Theban infantry had become the best in Greece, and their commander, Epaminondas, was the greatest general of his time. Epaminondas met the Spartans at *Leuctra*, and so completely defeated them that all over Greece it was felt that the power of Sparta was at an end. But Epaminondas was not content with destroying the authority of Sparta outside Peloponnesus: in order to break down her power in Peloponnesus itself, and to surround her with enemies, he determined to unite Arcadia, which had hitherto been a number of disconnected cities, in one great League, and to make Messenia, which had been for 300 years subject to Sparta, an independent State. As the Arcadian cities were too jealous of one another to allow any one of them to be the head of the League, Epaminondas founded a new city called Megalopolis (*the great city*) at which deputies from all the other Arcadian cities were to meet; and a city named Messene was built to be the centre of the new Messenian State (B.C. 369). Thus Epaminondas completely changed the condition of Greece. He brought down Sparta, which for hundreds of years had been the leader of a great part of Greece, to the level of an ordinary State, and made Thebes for the moment supreme. If we look at the actual changes which he produced, Epaminondas must be counted the greatest of all Greek statesmen, Themistocles alone excepted. But the work of Themistocles endured; that of Epaminondas passed away.

2. **Mantineia. Death of Epaminondas, B.C. 362.**—Quarrels soon broke out in the new Arcadian League. A part of it, headed by *Mantineia*, was in favour of Sparta, the rest in favour of Thebes. In B.C. 362 the Spartans sent an army into Arcadia; Epaminondas met them, and a battle was fought near *Mantineia*. The Thebans gained the victory, but Epaminondas was killed. It was Epaminondas who had raised

Thebes to its great power: there was no one like him left in Thebes, and after his death its authority quickly passed away.

CHAPTER XII.

PHILIP OF MACEDON, B.C. 359—336.

1. **Macedon.**—The Greek States had exhausted their power in their wars with one another, and they were now about to fall under the dominion of Macedon, which had hitherto had no part in Greek history. The Macedonians were not acknowledged as Greeks. They were probably of mixed Greek and Illyrian race; but this was not the reason why they were not ranked among the Greeks, for many of the colonies, which every one called Greek, were of equally mixed race. The reason was that the Macedonians did not live like the Greeks. They lived mostly in the country, not in cities; and while the great mark of a Greek was, that he belonged to a little State in which the citizens met together and managed the affairs of their State themselves, the Macedonians, on the contrary, formed one country subject to a king. They had no books and no art, but passed their time in farming and hunting, and a rough country life; so that not only was the government of the Greeks and the Macedonians quite different, but to an educated Greek citizen the ordinary Macedonian would seem too uncouth to be a Greek. The kings of Macedon, however, were admitted to be Greeks, and were allowed to take part in the Olympic games. They had long been trying to make themselves and their court as much like the Greeks as they could. Archelaus, who was king about B. C. 400, had invited Greek poets and artists to Macedonia, and had also built cities and made roads, in order that his people might become more peaceable and prosperous. Thus, when the Greek States were worn out by their wars, Macedonia was just beginning to be a powerful country. The people were hardy, brave, and obedient; and it happened that, when the death of Epaminondas left Thebes without a leader,

Macedonia was governed by a king, Philip, who was superior to any Greek of his day. Philip had been three years a hostage at Thebes in his youth, and had learnt from Epaminondas both how to make the best possible army, and how most to strengthen his own country and weaken his enemies. He established a regular army, such as no Greek State possessed, and set himself to extend his dominions, and became the head and leader of Greece.

2. Olynthus.—Between the eastern part of Philip's dominions and the sea lay the district called Chalcidice, in which were a number of Greek cities. One of these, named Olynthus, had become a very powerful State, and had placed itself at the head of a League of the neighbouring cities, called the *Olynthian Confederacy*. Further east was the important city of Amphipolis, which Athens had lost in the Peloponnesian war, and had never been able to recover. Other places on this coast still belonged to Athens, so that Athens was concerned from the first in the action of Philip. Philip made friends with the Athenians on the pretence that he would gain Amphipolis for them: but when he had conquered it, he kept it himself; and then, in order to prevent the Athenians and Olynthians joining together against him, he gave up another city to Olynthus, so that the Olynthians became his allies (B. C. 357). He now crossed the river Strymon and conquered the western part of Thrace, in which there were very rich gold mines and founded there the city of Philippi.

3. The Second Sacred War, B.C. 357—346.—Philip soon found an opportunity of interfering in the affairs of Greece proper, through a war connected with the temple of Delphi. Thebes, after the battle of Leuctra, had gained control over Phocis, but the Phocians were a spirited race, and threw off their dominion. The Thebans now brought the Council of Amphietyons to take part against the Phocians, and to condemn them to a heavy fine for having cultivated the plain of Caisa. On this the Phocians seized the temple of Delphi itself (B. C. 355); and by

means of its treasures they were able to raise a large army, with which they carried on war against the Thebans and Locrians. Athens and Sparta joined the Phocians, who were also supported by some of the tyrants reigning in Thessaly. The Thessalian nobles, on the other hand, applied to Philip for help. A great battle was fought in Thessaly between Philip and the Phocians: Philip gained the victory, and made himself master of all Thessaly (B. C. 352). He intended to march into Phocis, but when he reached Thermopylæ he found a strong Athenian force there, and turned back.

4. **Demosthenes.**—The Athenians had again placed themselves at the head of an *Ægean League*, and, if they had acted with spirit and wisdom, they might have checked Philip. But they had lost their old energy, and now cared more for shows and amusements than for anything else. The rich grudged giving anything to the State, and tried to escape from the taxes; and the Athenians generally, whose forefathers had been ready to go anywhere and do anything for the good of Athens, had now such a cowardly dislike to military service that it was necessary to employ hired soldiers, who were not Athenians at all. In B. C. 358 a war broke out between Athens and its allies. Athens was unsuccessful, and the larger cities again became independent, while only the smaller ones remained in the League. But there was one man in Athens worthy of its best days,—Demosthenes, the orator. Demosthenes saw that Philip meant to make himself master of Greece; and, while many of the Athenians were for keeping on friendly terms with Macedon, Demosthenes was convinced that unless Philip were checked, the liberty of Athens would be lost for ever. He strove to awaken the Athenians to their danger, and to stir up in them the spirit of their forefathers; to make them act at once and with resolution, instead of letting things take their course. The power of Demosthenes was his eloquence: he was the finest speaker that there has ever been. It was on the conquest of Thessaly by Philip that Demosthenes

made his first great speech against Philip, called the *first Philippic* (B.C. 352).

5. **Philip Conquers Olynthus** (B.C. 347.)—Thessaly being conquered, the Olynthians saw that Philip would attack them next, and sent to Athens proposing an alliance. Demosthenes urged the Athenians to join Olynthus: an alliance was made, and the war began. But the Athenians gave so little help that Philip took the towns of the Olynthian League one after another, and last of all Olynthus itself fell (B. C. 348). Philip is said to have completely destroyed thirty cities, and to have sold all the Olynthians, who fell into his hands, as slaves. The whole of Chalcidice was thus added to Philip's dominions.

6. **Philip ends the Sacred War.**—The Sacred War was still going on. Philip contrived to make a treaty of peace with all the Greek States except the Phocians; and when he had thus cut the Phocians off from all help, he marched into Phocis and conquered the entire country, inflicting such misery and ruin as the Greeks had never seen. He occupied Delphi, gave the temple back to its managers, and summoned the Amphictyonic Council. The Council decreed that every Phocian town should be destroyed, and the Phocians should live in villages only. The votes which the Phocians had in the Council were transferred to Philip, and he was given the right of presiding at the Pythian games which were held at Delphi. By this means Philip made himself recognised by the Amphictyonic Council as the champion of the god Apollo and gained the right of interfering in Greek affairs whenever he could make out that any wrong had been done to the god and his temple (B.C. 346).

7. **Peloponnesus.**—In most of the Peloponnesian States there were parties at enmity with one another. Philip skilfully turned this to his own account, and gained over one of the parties wherever he could. He made friends especially with the States which Epaminondas had founded, for these were afraid of Sparta and anxious for foreign protection. To counteract the schemes of Philip, Demosthenes himself went at the head of an embassy to

the Peloponnesian States which had joined Philip, and tried to make them understand that they had joined the enemy of all Greece. Nothing resulted from this journey; but the warning of Demosthenes had now been clearly set before the Greeks. "Philip," he said, "is the enemy of all the Greeks alike. He is a king; and if victorious, he will make the Greeks his subjects. Let the Greeks cease their quarrels with one another, and unite to preserve the liberty which is the birthright of the Greeks against the despot who seeks to enslave them all." Thus Demosthenes struggled not for Athens alone, but for the whole Greek race.

8. Athens and Byzantium.—At first the Athenians had paid little regard to Demosthenes; but as time went on, and all that he had said about Philip's ambition was seen to be true, a strong party gathered round him, and Athens at last began to act with vigour. After finishing the Sacred War, Philip went on conquering eastwards in Thrace. He was as yet at peace with Athens, but an Athenian commander on the Thracian coast came into conflict with the Macedonian troops. Philip wrote a letter to Athens complaining of this, and proposing a closer friendship. Demosthenes stirred up the Athenians to reject Philip's offer, and to ally themselves with Byzantium, which Philip was now attacking. Help was sent from Athens to Byzantium; it was effectual, and Philip had to give up the siege (B. C. 341). This success increased the power of Demosthenes at Athens, and enabled him to carry outlaws diminishing the useless expenditure of the public money on festivals, and creating a fund for carrying on the war. He also took measures for making the rich pay their fair share towards the fleet, on the strength of which, more than anything else, the success of Athens against Philip depended.

9. Chæroneæ, B. C. 338.—But Philip had friends and hirelings in abundance in Athens and in every other Greek State. The chief of these in Athens was *Æschines*, who, as an orator, was superior to every one except Demosthenes, but as

citizen, ranks among the worst men that Athens ever produced. Æschines was the deputy of Athens at the Amphictyonic Council; and there, in B. C. 338, he caused war to be declared by the Council against the neighbouring town of Amphissa on some trifling matter, in order that Philip might be summoned to take command. Philip moved southward with a large army. Suddenly the news reached Athens that, instead of marching on Amphissa, Philip had seized Elateia in the east of Phocis, a place that commands the entrance to Boetia and Attica. Amphissa had been a mere pretence; and the seizure of Elateia meant that Philip might at any moment be at the gates of Athens. The Assembly was summoned; and when every one else was silent through fear and dismay, Demosthenes called upon the Athenians to ally themselves with Thebes, and meet Philip boldly. They did so; and on August 7th, B. C. 338, the Athenian and Theban armies encountered Philip at *Coronea* in Boetia. They were utterly overthrown, and Philip was master of Greece.

10. Death of Philip.—Philip now summoned a congress of all the Greek States at Corinth. War was declared against Persia, and Philip appointed commander of the entire force of Greece. He returned to Macedonia to prepare for the invasion of Asia. But in the very height of his glory, as he was celebrating the marriage festival of his daughter with the king of Epirus, he was murdered by a Macedonian noble, and his crown passed to this son Alexander (B. C. 336).

CHAPTER XIII.

EMPIRE OF ALEXANDER.

1. Alexander Master of Greece.—Alexander, on coming to the throne, found everything ready for the invasion of Persia. As the death of Philip caused a movement in favour of liberty in some of the Greek States, Alexander instantly marched into Peloponnesus with a large army, in order to show the Greeks

how strong he was. A congress was held as before at Corinth, and Alexander, though only twenty years old, was recognized as the head and the general of Greece. He then returned to Macedonia, and in the spring of B. C. 335 made an expedition against the barbarous nations north of Macedonia. He first fought his way through Thrace to the Danube, which he crossed, defeating the Getæ who lived beyond it, and then turned south-west, and defeated the Illyrians on the west of Macedonia. While he was absent, a false report of his death reached Greece, and the Thebans revolted and besieged the Macedonian garrison at Cadmeia. Alexander marched from Illyria with wonderful quickness, and captured *Thebes*. The city was razed to the ground, and the entire population sold as slaves. This complete destruction of the State which had lately been at the head of Greece struck terror into the other cities, and put an end to all thoughts of resistance.

2. The Macedonian Army, Phalanx.—The army which Philip had prepared, and with which Alexander overthrew the Persian empire, was so armed and arranged that, though it was not very numerous, it was the strongest force there had yet been in the world. The great feature of the Macedonian army was the *phalanx*. This was a body of foot soldiers armed with spears twenty-one feet long, and drawn up in sixteen ranks, each rank standing three feet behind the one in front of it, and holding their spears fifteen feet from the point and six feet from the heavy end, so that the spears of all the first five ranks would project in front of the men in the first rank, to the distance of three, six, nine, twelve, and fifteen feet respectively. The ordinary Greek spear projected only six feet; so that when the Thebans charged the Macedonian phalanx at *Chæronea*, they had to break through three rows of spear-points before their own could strike the Macedonians. The fault of the phalanx was that it could not turn round quickly, and that it required even ground to keep its order; and thus, though the phalanx was a stronger body of heavy armed troops than any that there had hitherto been

in Greece, the Roman method of first throwing a short spear and then fighting with swords proved to be superior even to the phalanx, for in this there was nothing to prevent the soldiers being rapidly moved about in every direction, and each man could fight for himself and use his sword just as well on rough ground as smooth. There is, however, no instance of the phalanx being beaten on good ground by troops with a shorter weapon attacking it in front. The Romans, when they met the phalanx, gained the victory by attacking it on the sides, and on hilly ground, where its spears could not be kept in their proper order. Alexander never used the phalanx by itself, but began his battles with other troops, and then brought up the phalanx to make the decisive charge and end the battle.

3. Guard and Cavalry.—The soldiers in the phalanx were all native Macedonians: native Macedonians also served in the *guard*—a body of infantry armed with the ordinary Greek spear and shield—and in two divisions of cavalry, one division wearing heavy armour and carrying a short thick spear for fighting in regular battles, the other without much armour, and carrying a long light lance for scouring the country and pursuing the enemy. The king was attended by a band of young Macedonian nobles, called the *pages*. From this the young nobles were promoted into a picked troop called the *body-guard*, or, as we should say, the *staff* of the king, out of which the king chose his generals and greatest officers.

4. Other Troops.—Besides these divisions of the army, composed of native Macedonians, there were regiments of Greeks, both infantry and cavalry, and also regiments drawn from the barbarian countries about Macedonia, armed with bows, javelins, or other light arms. Above all there was a regular division of the army to work machines for hurling stones, both in sieges and in battles. These machines did, in an inferior manner, the work that cannon do now. In Greek warfare they had hitherto been employed only to batter walls in sieges. Alexander first

used them with effect in battles, and later on in history there is an instance of a battle being decided by this kind of *artillery*.

5. Military Monarchy.—Thus the Macedonian army, though not numbering above 40,000 men, comprised troops and appliances for every kind of service. In its spirit it was as unlike the army of a Greek State as possible. In a Greek army the soldiers were the citizens themselves who, as soon as the war was over, returned to their ordinary life; and the generals were citizens too, and were elected by the people. But in the Macedonian army the king was everything. The soldiers had never known what it was to act as citizens; they knew little about laws or liberty, but were devoted to their king, who led them and fought in the midst of them. The generals had begun by being the king's pages; then they had accompanied him in his body-guard, and had been promoted because they had gained his friendship or good opinion. Liberty is out of the question in a State where the army is thus the instrument of a single man, like Alexander, Cæsar, or Napoleon: but the army itself, supposing the monarch to be a good general, becomes exceedingly effective, both because the love of soldiers for their general is one of the strongest feelings that men can have, and makes them do wonders of bravery and endurance, and also because an army is always far better directed when a single good commander is supreme than when a number of generals succeed one another in the command, or the government of the State has the right to interfere with the action of the general. It happened that Alexander, who had now absolute command of the army which Philip had brought to such perfection, was a man of extraordinary genius for war. From all these causes the Macedonian army, with Alexander at its head, was such a force as there had never yet been in history, and could probably without much difficulty have conquered the entire world.

6. Character of Alexander.—Alexander deserves his name of *the Great* for his wonderful qualities as a general and for

his natural power over men. No human being ever showed such energy in war. While he never spared himself, his marches sometimes killed with fatigue the men and horses who accompanied him. Whatever there was to do, he did it with the utmost swiftness: generals and soldiers felt that they were commanded by a man whom nothing could resist. It is true that his adversaries were chiefly Asiatics, so that the victories which he won in pitched battles would not by themselves prove Alexander to have been a great general: but the readiness in which his troops were always found, the astonishingly long and swift marches which he made them perform, the certainty with which he carried out everything that he attempted, and the confidence which his soldiers felt in him, prove him to have been an extraordinary leader. Roman generals capable of forming a good judgment considered Alexander to have been the greatest of all commanders except Hannibal, the Carthaginian. In bravery, determination, and high spirit, no man ever surpassed him. But when we look beyond the qualities of the soldier, and compare Alexander with Pericles or other of the really noblest Greeks, he is often not great at all, but contemptible. If he had only slaughtered his prisoners, that would not have been a stain on his character, for it was a common practice at the time: but Alexander dragged alive behind his chariot a general who had gallantly opposed him; he tortured and put to death on mere suspicion Philotas, the commander of his cavalry, whose friend he had pretended to be up to the last moment; he killed by craft Parmenio, one of his oldest generals, the father of Philotas, on the same suspicion: he took advantage of being a king to murder Clitus, one of his oldest friends, in savage drunkenness; he tortured and hanged Callistenes, a Greek writer, on suspicion of a conspiracy, but in part because Callistenes had refused to worship him as a god. Alexander is sometimes spoken of as the hero of Greece, but the truth is that there was very little of the Greek in him at all, and much more of the half-barbarian king. In the last year of his life conquest

and glory brought out the savage and wilful parts of his nature; and if he is to be treated as a Greek, some of his acts can only be compared to those of the very worst tyrants. He was the complete opposite of men like Pericles or Epaminondas, who, as their power increased, kept the stricter watch over themselves, and were the more anxious to respect the rights of others.

7. Conquest of Asia Minor.—In B.C. 334 Alexander crossed the Hellespont. The best troops which the Persians had to oppose were regiments of hired Greeks, and the commander of these, Memnon, a Rhodian, understood war well. Memnon advised the Persian satraps not to fight a pitched battle with Alexander, but to defend the mountain passes and the towns, and to send the Phœnician fleet, which was superior to Alexander, to excite the Greeks against Macedonia and attack Macedonia itself. The satraps, however, would not listen to Memnon, but fought a battle near the Hellespont on the river *Granicus*, which Alexander won after very hard fighting. Darius, king of Persia, now gave the commandership to Memnon. Memnon prepared to act by sea, and gained over several of the *Ægean* islands; but soon after this he fell ill and died. Alexander overran Asia Minor, and Darius, giving up the plans of Memnon, collected an enormous army to fight a pitched battle. The battle was fought near *Issus*, on the borders of Cilicia and Syria. Darius fled with shameful cowardice; and though the native Persians fought bravely, Alexander gained a complete victory, and the family of Darius fell into his hands (B.C. 333.)

8. Conquest of Phœnicia.—Darius retreated across the Euphrates, but instead of pursuing him Alexander turned south into Phœnicia. Damascus was taken, and the Phœnician seaports, except Tyre, surrendered without a blow. This caused the Phœnician fleet employed by the Persians to break up, and the best chance of the Persians against Alexander was now gone. Tyre long refused to admit Alexander. The city of Tyre was built on an island half a mile from the mainland,

and was surrounded by an immensely strong wall. The Tyrians had ships, and Alexander had none, so that in their island city it seemed as if they might safely defy him. But Alexander determined to reach Tyre on dry ground, by building a solid stone pier 200 feet broad across the half mile of sea, and thus connecting Tyre with the land. The pier was built, but when it came near the city walls the Tyrians again and again destroyed it. At last Alexander had to bring up the fleet of the other Phœnician cities to protect the builders. The pier was finished; Alexander's siege engines were rolled along it, and a breach was at length made in the city wall. After a most furious struggle Tyre was taken by assault. The siege lasted seven months; both the attack made by Alexander and the defence made by the Tyrians are among the most famous in history (B.C. 332).

9. Egypt. Alexandria.—From Phœnicia Alexander passed into Egypt, which made no resistance. The Persians had provoked the Egyptians by insulting their animal gods: Alexander, on the contrary, offered sacrifices to them, in order that the Egyptians and other nations might see that he meant to respect their religion, and might welcome his government in place of the Persian. He now founded the city of Alexandria at the mouth of the Nile. Alexandria afterwards became the most important city in the world, except Rome, but Alexander cannot have foreseen this. His object in founding it was probably to connect Egypt with the rest of his empire by creating as its capital a trading town on the coast, with a population of mixed Greeks and Egyptians.

10. Arbela. Marches of Alexander.—After visiting the temple of Ammon in the desert west of Egypt, Alexander marched through Syria to the north-east, and having crossed the Euphrates and Tigris, encountered Darius and a vast army near *Arbela*, not very far from Nineveh. Darius again fled from the battle at the first sight of danger, and Alexander won a complete victory (B.C. 331). He now acted as master of the

Persian empire, and appointed the satraps. He entered Babylon with great pomp, and pleased the priests and people by sacrificing to their gods, and by ordering the temples which the Persians had destroyed to be rebuilt. Having given his troops a month's rest, he marched to Susa, and from thence to Persepolis (south-east), the capital of the native district of the Persians. Immense treasure was found here; and though no resistance was made, Alexander burnt the town and let the soldiers massacre part of the inhabitants, merely to avenge the invasion of Greece, 150 years before, upon the native capital of the Persians (B.C. 330.)

11. Death of Darius.—Darius had fled from Arbela to Ecbatana in Media, and Alexander now set out in pursuit of him. As Alexander approached, Darius escaped eastwards through the mountains at the south end of the Caspian Sea. Alexander pursued day and night, but when he came in sight, Darius was murdered by Bessus, one of his own nobles, that he might not give himself up to Alexander.

12. Alexander beyond the Caspian.—After reducing the country at the south of the Caspian, Alexander marched east and south, through what is now called Persia and Afghanistan. On his way he founded the colony of Alexandria Arion, now Herat, an important military position on the western border of Afghanistan. At Prophthasia (Furrah), a little further south, he stayed two months, and it was here that Philotas was put to death (B.C. 330). Thence he went on eastwards and founded a city, said to be the modern Candahar, and then turned north and crossed the Hindu Kush mountains, founding another colony near what is now called Cabul. Bessus had intended to resist Alexander in Bactria (Balkh), but he fled northwards, and was taken prisoner and put to death. Alexander kept on marching northwards, and took Maracanda (Samarcand), the capital of Bokhara in B. C. 329. He crossed the river Jaxartes running into the sea of Aral and defeated the Scythians beyond it, but did not penetrate their country. He intended the

Jaxartes to be the northern frontier of his empire, and founded on it the colony of Alexandria Eschate (*the furthest*). The conquest of Sogdiana (Bokhara) gave Alexander some trouble, and occupied him till the year B.C. 327.

13. Alexander in India.—In B.C. 327 Alexander set out from Bactria to conquer India. He reached the upper Indus, and having crossed it near Attock, marched on eastwards through the Punjab. Beyond the Hydaspes (Jelum), Porus, king of the country, met Alexander and fought a battle; he was defeated, but Alexander allowed him to keep his kingdom as his vassal. Going on eastward he came to the river Hyphasis (Sutlej) and now the soldiers refused to go any further in spite of Alexander's entreaties. Alexander therefore turned back, but when he reached the Hydaspes, he put part of the army on board boats, and ordered the rest to march along the bank down the river. The Hydaspes flows into the Akesines (Chenab), and that into the Indus. At the junction of the Akesines and Indus a town and docks were laid out, and the army and fleet went down the Indus till they reached its mouth, and saw the Indian Ocean (B.C. 325). Thus 2,000 years ago Alexander explored the course of that river along which English engineers are now (A.D. 1875) laying down a railway.

14. Voyage of Nearchus.—Alexander was as eager for discovery as for conquest; and from the mouth of the Indus he sent his fleet, under the Admiral Nearchus, to make their way along the coast to the mouth of the Euphrates. He himself marched westwards with the army through the deserts of Beluchistan, and brought them after terrible sufferings, through thirst, disease, and fatigue, again to Persepolis (B.C. 324). From this he went to Susa, where he stayed some months, investigating the conduct of his satraps, and punishing some of them severely.

15. Asiatic habits of Alexander.—Since the battle of Arbela, Alexander had become more and more like a Persian king in his way of living, although he did not allow it to inter-

fere with his activity. He dressed in the Persian manner, and took up the ceremonies of the Persian court. The soldiers were displeased at his giving up the habits of Macedonia, and at Susa he provoked them still more by making eighty of his chief officers marry Persian wives. The object of Alexander was to break down distinctions of race and country in his empire, and to abolish the great gulf that there had hitherto been between the Greeks and the Asiatics. He also enrolled many Persians in the regiments which had hitherto contained none but Macedonians, and levied 30,000 troops from the most warlike districts of Asia, whom he armed in the Macedonian manner.

16. Death of Alexander, 323 B. C.—Since the voyage of Nearchus, Alexander had determined on an expedition against Arabia by sea, and had given orders for ships to be built in Phœnicia, and then taken to pieces and carried by land to Thapsacus on the Euphrates. At Thapsacus they were to be put together again, and so make their way to Babylon, which the expedition was to start. In the spring of B.C. 323, Alexander set out from Susa for Babylon. On his journey he was met by embassies from nearly all the States of the known world. At Babylon he found the ships ready: fresh troops had arrived, both Greek and Asiatic: and the expedition was on the point of starting, when Alexander was seized with fever and died. He was only thirty-two years old.

APPENDIX I.

EMINENT PERSONS.

Agésilas, a lame man, elected King of Sparta in 398 B. C. He made war against Persia with success. He defeated the Athenians at Coronea in 394 B. C. During his reign Sparta lost her supremacy. In 362 B. C. Epaminondas defeated him at Mantinea. After this Agésilas went to Egypt, and died on his return home.

Alcibiades, a general of Athens, sailed in an expedition to Syracuse during the Peloponnesian war. He was ordered home on a charge of impiety, but he escaped to Sparta in 415 B. C., and stirred up the Spartans to declare war against Athens. He soon lost the friendship of Sparta, and was recalled by the Athenians in 411. Alcibiades was again appointed a general of Athens, and defeated the Peloponnesians and the Persians at Cyzicus in 410. For his failure in an expedition to the Asia Minor, Alcibiades was dismissed from the command. He then took shelter in Phrygia, where by the order of the Spartans, he was put to death in 404 B. C.

Antiochus, an Athenian commander, was defeated and slain in an engagement with the Peloponnesians off Notium in 407 B. C.

Antipater, a Macedonian General, whom Alexander entrusted the government of Greece and Macedonia, while he was abroad. On the death of Alexander, Antipater obtained the European provinces, and defeated the Greeks in the Lamian war. After Perdiccas, Antipater became regent of the young king. He died in 318 B. C.

Aristiades, an Athenian, who rose to the first office in the state, and obtained the name of "*Just*." In 483 B. C. he was banished by ostracism. He was afterwards recalled, and made commander of the fleet. He organised the Confederacy of Delos, and modified the constitution of Clisthenes. He died absolutely poor in 467 B. C.

Aristomenes, the Messenian general, defeated the Spartans during the First Messenian War.

Aritagoras, the son-in-law of Histæus, was appointed tyrant of Miletus in 512 B. C. He induced the Ionians to revolt against Persia in 500 B. C., and solicited aid from Athens. He was soon murdered.

Artaphernes, the satrap of Sardis. He suppressed the Ionian Revolt.

Brasidas, a Spartan general, distinguished himself in the Peloponnesian war. In 424 B. C., he took Amphipolis, and was wounded in a combat with Cleon.

Cimon, the son of Miltiades, became the leader of the Athenians after the death of Themistocles. He defeated the Persians in the battle of the Eurymedon in 466 B. C. By the intrigues of Pericles, he was banished from Athens, in 461. After this he was recalled to carry on the war with Persia. He died at the siege of Citium in 449.

Cleombrotus at the head of a Spartan army invaded Bœtia. But he was killed at Leuctra, B. C. 371, by Epaminondas the, great, general of the Thebans.

Clearchus, a Spartan general, who was condemned to death for having abused his authority at Byzantium. Retiring into Persia, he offered his services to Cyrus, and led the Greek mercenaries against Artaxerxes. After the battle of Cunaxa, he was murdered by the Persian satrap.

Cleon, an Athenian tanner, became general of Athens. He was killed at Amphipolis in a battle with Brasidas in 422 B. C.

Clisthenes. See pages 31, 32, and 33.

Conon, a famous general of Athens, was defeated by Lysander near Ægospotami. By the assistance of the Persian king, Conon delivered his country from the Spartan yoke. He defeated the Spartans near Cnidus, in 394. He fortified Athens with a strong wall.

Critias. See page 64.

Cræsus, the last king of Lydia. He conquered most of the Greek cities in Asia. He was defeated by Cyrus, king of Persia, in 546 B. C.

Cylon. See page 26.

Datis, a general of Darius, had the command of the Persian army which was defeated at Marathon, B. C. 490.

Demosthenes, an Athenian commander, distinguished himself at the siege of Sphacteria, during the first Peloponnesian War. In 413 B. C. he was sent on an expedition to Sicily. He was defeated by the Spartans and put to death.

Demosthenes, the greatest of the Grecian orators, was the son of an Athenian armourer. He lost his father while he was a child. At the age of 30 he entered the Government, and filled the highest offices of state. Demosthenes roused the Athenians against Philip of Macedon. His orations against Philip were called *Philippics*. Demosthenes fled from the battle of Chæronea; and for this conduct he was accused, but was acquitted. Shortly after this Antipater put him in prison, for he had helped Harpalus to have a shelter in Athens. Escaping thence he fled to Ægina. After Alexander's death Demosthenes returned to Athens. The Lamian War being decided against Athens, Demosthenes committed suicide in 322 B. C.

Draco. See page 26.

Epaminondas, a famous Theban general, was celebrated for his love of truth. He defeated the Spartans at the battle of Lenetra in 371 B. C. He organised the Arcadian confederacy and replaced the Messenians in their ancient territory in 370. He neglected the decree which forbade any citizen to retain the supreme power more than one month. For this violation of the laws of his country, he was condemned, but afterwards was pardoned. He was successful in a war in Thessaly, and gained the battle of Mantinea with the cost of his life in 362 B. C.

Eurybiades, a Spartan, had the command of the Grecian fleet, at the battle of Artemisium and Salamis, against Xerxes.

Gylippus, a Spartan, was sent by his countrymen to assist the Syracusans against the Athenians during the second Peloponnesian war. He obtained a victory over Nicias and Demosthenes, and obliged them to surrender in 413 B. C.

Harmodius. See page 31.

Harpagus. See page 36.

Hippias and **Hipparchus**. See page 31.

Histiæus. See page 37.

Hyperides, an Athenian orator, was the rival of Demosthenes. After the battle of Crannon, he was taken prisoner and put to death in 322 B. C.

Iphicrates, an Athenian general, who by introducing some novel improvements in warfare, defeated the Thebans and the Spartans.

Leonidas, king of Sparta, opposed Xerxes when he invaded Greece; and fell at Thermopylæ fighting the whole Persian host, in 480 B. C.

Leotychedes. See page 43.

Lycurgus. See page, 19, 20, 21.

Lysander, a Spartan commander in the Peloponnesian war. He defeated the Athenian fleet at Ægospotami in 405 B. C., after which Athens itself fell into his hands. Lysander overturned the democracy. By his effort Agesilaus became king of Sparta. After this he tried to seat himself on the throne, but was unsuccessful. He was slain fighting against the Thebans, in 394 B. C.

Mardonius, a Persian general, invaded Greece in 492 B. C., but a storm destroyed his ships. He accompanied Xerxes in his invasion of Greece in 480 B. C., and was left in occupation of Athens. He was defeated and slain by Pausanias at Plataea in 479 B. C.

Miltiades, a celebrated Athenian general, became tyrant of the Chersonese. He proposed to destroy the raft over which Darius had passed in his Scythian expedition, but his proposal being disregarded, he returned to Athens. After this he defeated the Persians at Marathon in 490 B. C. From this time he became very popular; but being obliged to raise the siege of Paros, and dangerously wounded, he returned to Athens, where he was impeached, and condemned to death, which sentence was altered to imprisonment. He died of his wound in 489 B. C.

Nicias, an Athenian commander, brought the First Peloponnesian war to a close by a peace in 421 B. C. He afterwards went in the Sicilian expedition. He was taken prisoner and put to death.

Pausanias, a Spartan, defeated Mardonius at Plataea in 479 B. C. Next year, he was sent against Persia with the head of the Grecian fleet. He entered into a secret treaty with Persia,

which being discovered, he fled to a temple and was starved to death, 471 B. C.

Pausanias, king of Sparta, marched into Boeotia in 394 B. C. But being obliged to raise the siege, he came back to Peloponnesus and took refuge in a temple.

Pelopidas, a Theban general, made Thebes free from the Spartan yoke, 379 B. C. He was a great friend of Epaminondas. He defeated the Spartans at Tegyra, 375 B. C. He was then sent as an embassy to Persia to conclude a treaty with that state. On his return, he marched against Alexander of Phæræ, but fell in battle, 364 B. C.

Pericles, an Athenian, became the head of the democratic party at Athens. He made several reforms in the Government, and caused his rival Cimon to be banished. He took part in the first Peloponnesian war. He died of the plague which desolated Athens, 429 B. C. Pericles was a patron of arts, letters, and luxury. He adorned Athens with numerous fine buildings.

Phidias, a celebrated sculptor of Athens, lived during the time of Pericles.

Philopemen, a general of the Achæans, defeated the Spartans and took their city. He was taken prisoner by the Messenians and put to death.

Phœbidas, a Spartan general, took possession of the Cadmea in 382 B. C., and successfully carried out the Olynthian War.

Phocion, an Athenian general and statesman, opposed Demosthenes in 347 B. C., when that orator endeavoured to rouse the Athenians to declare war against Philip; but when war commenced he held the generalship and fought against Philip. He was afterwards accused and deposed.

Pisander, a general of Sparta, conducted the Corinthian War. When Agesilaus was called home, Pisander was left with the command of the fleet. But he was defeated and killed by Conon off Cnidus, 394 B. C.

Themistocles, a celebrated Athenian general, was at the head of the Athenian republic when Xerxes invaded Greece. He gained a decisive victory over Xerxes in the Bay of Salamis, 480 B. C. Themistocles fortified Athens with strong walls, rebuilt Piræus, and a powerful navy in 466 B. C. Themistocles was banished

from Athens and took shelter in the Court of Persia, where he was treated with kindness. He died there in 449 B. C., either by poison or a natural death.

Thrasybulus, an Athenian general, who in the time of the Thirty Tyrants took refuge at Thebes. Having gained some followers, he marched against the tyrants and expelled them 403 B. C. He subsequently displayed great valor in Thrace; he was murdered in his tent.

Thucydides, a celebrated Greek historian, took part in the Peloponnesian war. In 424 B. C. he was sent to Chalcidia; but failing to put down the revolt there, he was banished. In his exile he wrote "History of the Peloponnesian war."

Xanthippus, an Athenian general, was the father of the renowned Pericles. He took a prominent part in the impeachment of Miltiades in 489 B. C. During the second Persian war he with the Athenian fleet laid siege to Sestos, and recovered the Thracian Chersones.

Xenophon, a Greek general, philosopher, and historian who at an early age became the disciple of Socrates. In 401 B. C., he accompanied the Greeks in the pay of Cyrus, and went into the heart of Persia. When Cyrus and the Greek leaders were killed, Xenophon successfully conducted the famous retreat of the ten thousand Greeks to Byzantium. After this Xenophon accompanied Agesilaus in his Asiatic Wars. He wrote many works, of which "Anabasis" or Retreat of the 10,000 Greeks; "Helleneca" or a History of Greece; "Memorabilia" of Socrates; "Life of Cyrus;" and "Agesilaus" were chief.

APPENDIX II.

GLOSSARY OF TERMS.

Ægicores—One of the *four* tribes into which the Ionians were divided.

Agora—A general assembly of the Athenian freemen. The name was transferred from the assembly itself to the place in which the assembly was held.

Alcmæonidas—Descendants of Alcmæon, a noble family of Athens.

Amphictyony—An assembly of people living in the vicinity of a sanctuary, established for the purpose of mutual security and of celebrating their festivals in common.

Archon—On the death of a king, his *son* or *one* elected from among the *nobles* to supply the place of the king and entrusted with executive and judicial functions at Athens.

Areopagus—A highly revered criminal court of justice used to sit on a hill. The name *Areopagus* is derived from the Greek *Areospagos*, the Hill of Mars, because Mars was the first who was tried there for the murder of Hallirhotins who had violated his daughter. It was formed of *Eupatrides*, exclusively; every archon became a member of it when his year of office expired.

Argadeis—One of the four Ionic tribes so called from their occupation. They are artizans.

Aristocracy—A form of government in which the sovereign power is in the hands of the ablest men.

Barbarian—A term applied by the Greeks to all foreigners whose language was not understood by them.

Boule—The council of chiefs limiting the authority of the king.

Cleruchies—Athenian colonists who might best guard and promote the interests of their country as true citizens. They generally depended on their country.

Confederacy—A union of states for the purpose of common interest in which each state preserves a certain amount of interest.

Decharchy—The members of a council of ten, who succeeded the thirty in the supreme at Athens. They were chosen from the ten tribes, one from each tribe.

Demarchus—An officer appointed to administer the affairs of every *demi*.

Demagogue—A term of contempt generally applied to the leader of a popular party.

Deme—One of the ten tribes into which the people of Athens were divided for taxation purposes.

Demiurgi—A division of the Attic population, according to their social rank. They are artizans.

Democracy—A government in which all the citizens were allowed to hold offices and to attend the public assemblies.

Dicast—An Athenian jurymen.

Ecclesia—The popular assembly at Athens.

Ephetæ—The fifty-one new judges appointed to try all cases of homicide in which accident or any other justification could be pleaded.

Ephors—The five annual magistrates invested with the power to inspect and control the administration of government. They gradually usurped the chief power in the estate.

Eupatridæ—The name by which the nobility of Attica was distinguished. All political power remained in the hands of these people.

Geleontes—One of the four Ionic tribes. They were husbandmen.

Gens—A division of Phratry.

Geomori—(Husbandmen). One of the *three* classes into which the citizens of Athens was divided by Theseus.

Gerusia—The council of Spartan Elders consisted of thirty members, among whom the two kings were included.

Gordian knot—The knot made of the thongs that served as harness to the waggon of Gordius, a husbandman. The Oracle declared that whosoever loosed this knot should reign over the whole of Asia. Alexander the Great cut away the knot with his sword.

Harmosts—Harmosts are governors whom the Spartans sent into their dependent cities to establish oligarchy. They acted as kings and were elected annually.

Helots—The slaves of Laconia who lived in villages and cultivated plains. They paid rent to their Spartan masters and served them as soldiers like vassals of the Feudal lords.

Heliasts—Jurors selected from citizens above thirty years of age for the purpose of trying all public crimes.

Hermæ—Statues of the God Hermes, consisting of a bust of that deity, surmounting a quadrangular pillar of marble about the height of the human figure.

Hopllets—One of the four Ionic tribes.

Hoplete—A heavy armed foot soldier.

Magna Grecia—That part of south Italy in which Greeks founded colonies.

Oligarchy—A government in which sovereign power is in the hands of a few men.

Olympiad—The period of four years between each celebration of the Olympic festival. The first Olympiad corresponds to the year 776 before the Christian Era.

Ostracism—A right exercised by the people of Athens of banishing for a time any person whose service, rank or wealth appeared to be dangerous to the liberty of his fellow citizens or inconsistent with their political equality. Six thousand votes were necessary for the banishment of any person.

Parthenon—The temple of the virgin goddess Athena on the citadel of Athens.

Peltast—Soldiers who bore light armour.

Periceci—The second class of Spartan population. They were politically subject to the Spartans and were excluded from having any share in the government.

Pentakosii—medeumi—The Athenians whose estates yielded yearly a nett income or rent of five hundred measures.

Prytanes—Presidents of the Boule and of the Ecclesia in Athens.

Pythea—A priestess in the temple of Apollo at Delphi by whom the Oracle was delivered.

Rhetrai—Short sentences like proverbs that formed the legislation of Lycurgus.

Sacred band—A company of 300 youthful citizens of Thebes, distinguished for their strength and courage.

Sacred War—The war between the Phocians and the Amphictyonic Council, so called because it broke out concerning the temple of Delphi.

Satrap—The governor of a division of the Persian Empire.

Seisactheia—Solon's measure for the relief of debtors.

Syntaxis—The contribution exacted from subject allies to Athens to maintain the confederacy formed in 378 B. C. against Sparta.

Sysitia—The public mess instituted by Lycurgus, where every Spartan male was obliged to take his meals. The expenses of the mess were met by contributions of every citizen.

Tagus—The military order of the Thessalians.

The Ten Thousand—The remnants of those Greeks who went on an expedition under Cyrus.

Thesmothetæ—The six archons who were legislators.

Thetes—The fourth class of Athenian population whose property fell short of 200 midimni.

Timocracy—A constitution in which power and privileges based upon a wealth qualification.

Tyrant—An usurper or despot was so called by the Greeks.

Zeugitæ—The third class of Athenian population whose property was above 200 midimni.

APPENDIX III. LIST OF BATTLES.

BATTLES.	DATE.	DEFEATED.	VICTORIOUS.
Boar's Gave.	685	Spartans, (<i>Tyrtoeus</i>)	Messenians (<i>Aristomenes</i> .)
Lade.*	495	Ionian Greeks.	Persians (<i>Artaphernes</i>).
Marathon.	490	Persians (<i>Datis</i> .)	Athenians (<i>Miltiades</i>).
Thermopylæ (1st) }	480	Spartans (<i>Leonidas</i> .)	Persians (<i>Xerxes</i>).
Artemisium* }	480	Persians.	Greeks.

BATTLES.	DATE.	DEFEATED,	VICTORIOUS.
Salamis (Island)*	480	Do.	Greeks (<i>Themistocles</i>).
Himera	480	<i>Hamilcar</i> .	<i>Gelon</i> of Syracuse.
Platoea	479	Persians, <i>Mardonius</i> .	Greeks, <i>Pausanias</i> .
Mycale*	479	Persians.	Spartans, <i>Leotychides</i> .
The Eurymedon*	466	Do.	Athenians, <i>Cimon</i> .
Cenophyta	456	Bœotians.	Athenians.
Chœronea (1st.)	447	Athenians, <i>Tolmides</i> .	Bœotians.
Actium.*	435	Corinth.	Corcyra.
Epirus.*	432	Corcyra.	Corinth.
Delium.	424	Athens.	Bœotia.
Mantineia (1st.)	418	Argives.	Spartans, <i>Agis</i> .
Miletus.	411	Peloponnesians.	Athenians.
Cynossema.*	411	Do., <i>Mindarus</i> .	Do. <i>Thrasyllus</i> .
Abydos.	411	Do.	Do.
Cyzicus.	410	Do. and Persians.	Do. <i>Alcibiades</i> .
Notium.*	407	Athenians.	Pelopns. <i>Lysander</i> .
Mytilene.*	406	Do., <i>Conon</i> .	Do. <i>Callicratides</i> .
Arginusæ.*	406	Pelopns. <i>Callicratides</i> .	Athenians, <i>Conon</i> .
Ægospotami.*	405	Athenians, <i>Conon</i> .	Pelopns. <i>Lysander</i> .
Cunaxa.	401	Persians, <i>Artaxerxes</i> .	Greeks, <i>Cyrus</i> .
Haliartus.	394	Spartans, <i>Lysander</i> .	Theban Allies.
Corinth (1st.)	394	Corinthian Allies.	Spartans.
Cnidus.*	394	Spartans, <i>Pisander</i> .	<i>Conon</i> .
Coronea.	394	Corinthian Allies.	Spartans, <i>Agesilaus</i> .
Tegyra.	375	Spartans.	Thebans, <i>Pelopidas</i> .
Leuctra.	371	Do. <i>Cleombrotus</i> .	Do. <i>Epaminondas</i> .
Cynoscephalæ (1st.)	364	<i>Alexander</i> of Phœce.	<i>Pelopidas</i> .
Mantineia (2nd)	362	Sparta, <i>Agesilaus</i> .	Thebes, <i>Epaminondas</i> .
Chœronea (2nd)	338	Athenians.	<i>Philip I</i> .
The Granicus.	334	Persian Satraps.	<i>Alexander Great</i> .
Issus.	333	Do.	Do.
Arbela.	331	<i>Darius</i> .	Do.

Names * thus marked are sieges. † The *Italics* are Commanders.

APPENDIX IV.

TOPOGRAPHY OF ATHENS.

ATHENS was situated in a plain, which, on the south-west, extended for about four miles towards the sea and the harbours, but on the other side was enclosed by mountains. Several rocky hills arose in the plain itself; the largest and highest of which was fortified by Cecrops as the citadel, or Acropolis, and was sometimes called Cecropia. Around this the city was built, most of the buildings, however, spreading towards the sea. The only road that led to the Acropolis passed through the Propylæa, a magnificent gateway adorned with two wings, and two temples full of the finest pieces of sculpture and painting. It was erected under the administration of Pericles, by the architect Mnesicles, and was decorated with the admirable sculptures of Phidias. Through these splendid portals was an ascent by marble steps to the summit of the hill, on which were erected the temples of the guardian deities of Athens. On the left was the temple of Pallas Athene (*Minerva*), the protectress of cities. Beyond this was a temple of Neptune. On the right side arose the Parthenon, sacred to the virgin *Minerva*, the glory of Athens, the noblest triumph of Grecian architecture. Its ruins, sublime in decay, are still the first object that strikes the eye of the stranger. It was of the Doric order, built of that beautiful white marble found in the quarries of Mount Pentelicus. Within the temple was the statue of *Minerva* carved by Phidias, so celebrated for its size, the richness of its materials, and the exquisite beauty of the workmanship. It was made of gold and ivory, and was nearly forty feet in height.

Behind the temple was the public treasury, in which individuals deposited such sums of money as they did not think it prudent to keep at home; there likewise were preserved the offerings made to the goddess, which usually consisted of splendid coronals, vases, and little figures of the divinities, either of gold or silver. The Athenian ladies frequently presented their ornaments and trinkets at the shrine of the goddess.

The prospect from the Acropolis and the Parthenon commanded, on the right, the two peaks of Hymettus; on the north, Pentelicus, with its marble quarries; to the north-west, Mount Cithæron, was discernible at a great distance, raising its lofty sum-

mit above the smaller mountains; and Mount Laurium, with its rich mines of silver, lay to the south-east, almost at the end of the peninsula. But the most delightful prospect was towards the south-west, where the eye could range freely over the three harbours and the Saronic Bay, with the islands of Salamis and Ægina, as far as the Corinthian Acropolis. Many of the chief places of the cantons, or demoi, into which Attica was divided, might also be seen, and even the towns and villages on the mountains were distinctly perceptible. No one of these was important as a city, and yet there were few which had not something worthy of observation, either statues, altars, or temples; for to whatever part of his country the Athenian strayed, he always beheld something to remind him that he was in Attica.

At the foot of the Acropolis, on one side, was the Odeon, or music-hall, and the Theatre of Bacchus, where the tragic contests were celebrated on the festival of that deity; on the other side was the Prytæum, where the chief magistrates and most meritorious citizens were honourably entertained at a table furnished at the public expense.

A small valley called Cœle (*the hollow*) lay between the Acropolis and the hill on which the court of Areopagus held its sessions; and it also separated the Areopagus from the Pnyx, a small rocky hill on which the general assemblies of the people were held. Here the spot from which the eminent orators addressed the people may still be seen; for it is imperishable, being cut in the natural rock, and it has been recently cleared from rubbish, as well as the four steps by which it was ascended. As the harbour of the Peiræus may be distinctly seen from the top of the hill, the orators, while the democracy and commercial interests maintained their ascendancy, always turned their faces towards the harbour, in order to remind the people that the strength of the state consisted in its navy and its trade. The aristocracy and landed interest were greatly offended by this custom, asserting that the first legislators only favoured agriculture, and that Themistocles, by uniting the city to the harbour, and thus, as it were, connecting sea and land, had given an undue preponderance to the mercantile interest and the multitude: accordingly, the first measure adopted by the thirty tyrants was to change the direction of the *bema*, or pulpit, and compel the orators to turn their backs upon the sea.

Beyond the Pnyx lay the Ceramicus, or pottery-ground, containing the market-place. This was a large square, surrounded on all sides with statues and public buildings; at the south was the senate-house, and the statues of the Eponymi, ten heroes from whom the tribes of Athens received their respective names. At the east were erected two splendid *stoai*, or porticoes; that of the Hermæ, or statues of Mercury, on which were inscribed the names of the citizens, allies, and slaves, who had distinguished themselves in the Persian war; and that called Pœcile, ornamented with many splendid paintings, particularly one representing Miltiades at the battle of Marathon.

There were three principal gymnasia, or places of public exercise, near the city, where philosophers and rhetoricians delivered their lectures. The most celebrated of these was the Academy, deriving its name from having been the country-seat of the wealthy Academus, who spent the greater part of a large fortune in ornamenting this delightful spot. Here Plato delivered his eloquent lectures, and hence his followers are called Academics. The Lyceum, on the opposite side of the city, near the Ilyssus, was chosen by Aristotle for his school after his return from Macedonia, the Academy having been pre-occupied by Xenocrates. He generally instructed his pupils while walking about the groves and avenues of this highly-cultivated place, and on this account his followers were called Peripatetics.

The whole country round Athens, particularly the long road to the Peiræus, was ornamented with monuments of all kinds, especially with tombs of great poets, statesmen, and warriors. This road was enclosed by a double wall, called the northern and southern, erected under the administration of Themistocles: it was nearly five miles in length on both sides, and enclosed the two harbours Peiræus and Phalereus. It was rather more than eighty feet high, built entirely of freestone, and so broad that two baggage-waggons could pass each other. The Peiræus and Phalereus, but especially the former, might be regarded as little cities, with public squares, temples, and market-places. We cannot better conclude this sketch of the most beautiful city of ancient times than by quoting a fragment of the lost comedies of Lysippus: 'Whoever does not desire to see Athens is a fool; whoever sees it without being delighted is a greater fool; but he is the greatest fool of all who sees it, admires it, and leaves it.'

APPENDIX V.

THE CONSTITUTION OF ATHENS.

THE REGAL AUTHORITY.

Most of the independent Grecian states were at first governed by kings, who were chosen by the people to decide private quarrels, and to exercise a power which was limited by custom and ancient usage. They commanded the armies, presided over the worship of the gods, received themselves almost divine homage, and were thought to hold their sovereignty by the appointment of Jupiter. They were therefore the generals, judges and priests of his people. An ample domain was assigned to them for their support.

The kingdom was hereditary, yet the heir might be deprived of his right of succession, either from his own vices, or by the command of the Oracle.

The chief ensign of majesty was the *Sceptre*. In ancient times it was only the branch of a tree, sometimes adorned with studs of gold. The top of the sceptre was ornamented with some figure, commonly with that of an eagle, the emblem of Jupiter's dominion, to whom the bird was consecrated.

The form of government at Athens was often changed, and it displayed in turn the different effects of royalty, tyranny, aristocracy and democracy.

Kings.—Cecrops, who had arrived in Attica in B. C. 1546, and founded the celebrated city of Athens, imported much knowledge to the rude inhabitants of Attica, and persuaded them to acknowledge him as their chief or king. He divided the citizens into four tribes: (1) *Telcontes, Soldiers*, (2) *Hopletes, Artists*, (3) *Ægicores, Farmers*, (4) *Argarides, Goatherds*. After him there was a succession of sixteen kings at Athens, the tenth of whom, *Theseus*, enlarged and adorned the city; and on that account was honoured with the title of the *Second Founder of Athens*. He incorporated with their fellow citizens those Athenians who were before dispersed in towns and villages and divided the people into three sub-divisions, namely:

(a) *For social and religious purposes* into three *Phratries* and 90 *Gentes*.

(1) The gens (clan) comprised a number of households bound together by common social and religious customs and observances.

(2) A number of *Gentes* formed the *Phratry*.

(b) *For political purposes* into three *Trittyes* and 48 *Naucraries*. These divisions were artificial, and their object was the raising of contributions for war or other state purposes.

(c) There is yet another division of the Attic population, and this time according to social rank, into *Eupatridæ* (nobles), *Geomori* (cultivators) and *Demiurgi* (artisans).

N.B.—All political power remained in the hands of the *Eupatridæ*.

He is further said to have established a constitutional government, retaining in his own hands only certain definite powers and privileges, so that he was regarded in a later age as the founder of civil equality at Athens.

The seventeenth and last king of the Athenians was *Codrus*, who, in his war with the Dorians, deliberately sacrificed his own life for the safety of the state. The Athenians in the height of their gratitude declared that none but Jupiter was worthy of being their king after such a prince as *Codrus*.

As the sons of *Codrus* evinced an inclination to involve the country in a civil war regarding the succession to the throne, the Athenians, therefore, abolished the royalty altogether, and appointed *Medon*, *Codrus*' eldest son, under the title of *Archon*, as the chief magistrate of the republic for life; the office to be hereditary in his family as long as its duties should be performed to the satisfaction of the assembly of the people. There were thirteen of these life archons or perpetual archons. The last *Alcmæon*, the son of *Æschylus*. This form of government lasted three hundred and fifteen years.

Decennial Archons.—After the death of *Alcmæon* the dignity of *Archon* was limited to the term of ten years, and of these latter archons there were seven. The first was *Charops*, the last *Eryxias*. *Eryxias* having been banished from public discontent, the form of Government was again changed.

Nine Annual Archons.—The nine archons were entrusted with the administration of public affairs, whose office was made annual. They were elected primarily by the votes of the citizens, and afterwards by ballot; but they could not be chosen without three qualifications, antiquity of family, wealth and reputation. Neither could they enter upon their office without first taking an oath to observe the laws, to administer justice, and accept of no

presents. Exemption from the taxes for ship-building was the only recompense they received for their services.

The first *three archons* had each a particular tribunal, and were assisted by two assessors or assistant judges chosen by themselves. The president of the nine was called by way of eminence *the Archon Eponymus*. His office was *first*, to superintend certain sacrifices, those of the Bacchanals, for instance, *second*, to take cognizance of law suits between relations; *third*, to protect orphans, and to appoint their guardians, and *fourth*, to regulate the stage plays.

The *second* was called *Basileus* (King Archon). It was his duty to inspect some religious ceremonies, as the feasts of Eleusis, &c., to decide in some religious causes, as in accusations of impiety and in the applications of candidates for the priesthood.

The *third* was called the *Polemarch*. His functions were the offering of sacrifices to Diana and to Mars. the mangement of war, from which part of his office he took his title, and the jurisdiction over strangers; as that over the citizens was vested in the *archon*.

The remaining *six archons* were called *Thesmothetæ*, Legislators. Their office was (1) to enforce the execution of justice, and the maintenance of the laws from which part of their function they took their title; (2) to examine and determine accusations of culumny, venality of magistrates, adultery and insults, &c. They laid more weighty causes before superior tribunals.

As in process of time the archons were governed more by caprice and prejudice, than by written laws, there arose sedition, animosities and political evils of every kind. To put an end to these, *Draco*, a wise and virtuous man, was authorized by the people to make a code of laws, fifty-three years after the establishment of the nine archons.

Laws of Draco.—In 624 B. C. Draco was appointed to draw up a written code of laws. He did not change the political constitution of Athens, and the most remarkable characteristic of his laws was their extreme severity. He fixed the penalty of death to all crimes alike,—to petty thefts, for instance, as well as to sacrilege and murder.

In the administration of the law in cases of homicide, there were 51 Ephetæ, or Judges; whether the Ephetæ were merely the

members of the Areopagus acting in a special capacity, or no, is not known. They were of course Eupatridæ.

Next, Draco altered the constitution by establishing a Council of 400 elected by lot from all the citizens who had a right to meet in the Ecclesia, or General Assembly.

The people being disgusted with them on account of their vigour, Solon was requested to redress their grievances.

The Athenian Government under Solon.—Solon being chosen archon, and vested with legislative power, abrogated all the laws of Draco, excepting that against murder, in 596 B. C. (For the legislation of Solon, see pp. 27, 28, 29). The constitution of Solon was not a democracy for the following reasons:—

- (1) All citizens were not eligible for office, but only such as were possessed of a certain amount of property;
- (2) The lowest class was excluded altogether;
- (3) The aristocratic Areopagus was strengthened;
- (4) The democratic institution of election by lot was little resorted to.

The Solonian Constitution was a *Timocracy* or Constitution in which authority is founded on property.

Tyranny.—The Republic having continued in this form for about 80 years, *Pesistratus* usurped the government of the state. Solon died the year after. *Pesistratus* annihilated the power of the people: and lost and regained the tyranny twice in 16 years. After his death, his sons Hippias and Hipparchus succeeded to his unlimited power. Hipparchus was killed by Harmodius and Aristogiton; and Hippias was banished by the people. Thus ended the Tyranny.

The Athenian State under Clisthenes.—The Pisestratidæ having been banished, eighty years after the establishment of the laws of Solon, the form of government was again changed by Clisthenes. For his constitution see pp. 32, 33.

The following conditions prevented the abuse of Ostracism:—

- (1) 6,000 votes were required to expel any citizen.
- (2) The grounds for such an expulsion was fully discussed in the Boule and Ecclesia before votes were taken.
- (3) The votes were not taken against any particular person.

Subsequent changes in the Clisthenian Constitution.—Pericles introduced the following reforms in the Clisthenian Constitution, as it was found to be defective:—

(1.) The power of the Areopagus was lessened by removing various causes from its jurisdiction to that of the popular tribunals.

(2.) The choice of archons and other magistrates was determined by lot, with the view of equalising the chances of office to every candidate, poor as well as rich.

(3.) Dicasts or jurors, chosen from the citizens, should be regularly paid; and the votes of the jurors should be taken by private ballot.

(4.) The judicial power of the Senate of five hundred was transferred to these dicasteries under the presidency of an archon.

Athens under the Four Hundred.—Pericles died in the eighty-eighth Olympiad; and Alcibiades being immediately banished from the city, Nicias being killed, and the army cut to pieces in Sicily, the government was entrusted to four hundred of the principal citizens. By this change

(1) All the existing magistracies were abolished.

(2) Civil functionaries were not salaried.

Thus ended the democracy of Athens after an existence of nearly 100 years since its establishment by Clisthenes.

But these new magistrates proving tyrants, they were deposed in four months and were succeeded by a council of 5,000 citizens, to whom the administration of public affairs was committed.

Athens under Thirty.—In the year B. C. 403 Lysander made himself master of Athens and established thirty tyrants there who were grievous oppressors of the state; but three years after they were banished by Thrasybulus. On the expulsion of these thirty tyrants, ten magistrates were created who were charged with public administration. They were styled *The Ten*. These magistrates likewise abusing their power, were banished in their turn and the government again became democratical. This popular government subsisted at Athens till the death of Alexander the Great.

APPENDIX VI.

ORACLES.

Unlike the religions of the East, that of the Greeks was contained in no sacred books; and since there was no united order of priesthood, it naturally followed, that though particular sanctuaries could, in a certain degree, become national temples, this

must depend on accidental circumstances. Where every thing was voluntary, nothing could be settled by established forms, such as prevailed in other countries. The temples of Olympia, Delos, and Delphi may justly be denominated national temples; although not in the same sense in which we call those of the Jews, and the Egyptians, national. We shall hardly be mistaken, if we consider those sanctuaries the most ancient, which were celebrated for their oracles. Those of Dodona and Delphi were declared to be so by the voice of the nation; and both of them, especially the latter, were so far superior to the rest, that they are in some measure to be esteemed as the only national oracles.

These institutions belonged, if not exclusively, yet principally, to the Greeks; of whom both individuals and cities could always have access to them. They formed the connecting link between the government and the popular religion; cherished and matured the fruits of civilization; and were of extensive and important political influence.

The answers which the gods gave, when they were consulted in doubtful and difficult cases, were the oracles.

The oracles had gained such credit and veneration, that they were consulted in all important affairs, and on all doubtful events. Their answers were deemed the advice of heaven, and were received with an implicit faith. In short, if a form of government was to be changed, if laws were to be made, if war was to be declared, or peace concluded, they entered upon none of these matters without first consulting the oracles. They must have had a great effect, particularly that of Delphi, to keep peace among a nation composed of states of diverse manners, of different forms of government, of conflicting interests. When such meet together at a common temple, to consult a common god, national animosities must be softened, and local prejudices removed.

This veneration for the oracles was increased by the gifts and sacrifices which they, who consulted them, were obliged to offer, and thus princes and rich men only could consult them, and that, too, but upon certain days. The answers were almost always couched in such ambiguous terms, that whatever the event, they were sure to be found applicable.

All the oracles were not delivered in the same manner. In some places, the answers were given by *interpreters*, in others, the gods themselves revealed their will, either by voice, or dreams, or some decisive events.

The Grecian oracles became at last exceedingly numerous. With the exception of that of Dodona, which was of Egyptian-Pelagic origin, the oracles of the Greeks were almost exclusively connected with the worship of Apollo. We know of more than fifty of his oracles; and of the few others, the more celebrated owe their origin to the same god, as those of Mopsus and Trophonius, to whom he had imparted the gifts of prophesying.

The influence of the oracles was much lessened after the Persian war; and whether this diminution was injurious, or advantageous, cannot be easily decided. But the affairs of the Delphian temple were still considered as the concern of the Grecian nation; and even after infidelity had usurped the place of the ancient superstition, the violation of that sanctuary gave the politicians a pretence sufficient to kindle a civil war (the Phocian), which was destined to cost Greece its liberties.

The Oracle of Dodona.

The most ancient oracle was that of Dodona, a city in one of the northern districts of Epirus. The temple is said to have been built by Deucalion immediately after the Deluge: or as some say by the Pelasgians, the most ancient people of Greece.

There are many fabulous accounts relative to this oracle, such as trees speaking,—doves predicting future events, &c.

But with fable we have nothing to do. The truth is this. In early times, there were diviners, *those who spoke from the deity*. These diviners, when they were consulted, ascended an oak, from the top of which they gave their answers; and thus the oak was said to utter the oracle.

Afterwards old women were appointed to this office

This oracle was rendered famous,

1. From its fountain, called the sacred fountain. If a lighted torch was plunged into it, it was extinguished, as in other fountains: but a torch not lighted took fire at some distance from its water.

2. From its cauldron. This was of brass, and gave a continual sound, either occasioned by the wind, or some other causes.

The priests and priestesses delivered their responses from observation of the murmur of the leaves of the sacred Dodonian oak, of the babbling of the waters of the fountain, and the clanging of the brazen cauldron.

The Delphic Oracle.

The Delphic oracle at Delphi, a city of Phocis, was by far the most celebrated of all. In that city was the famous temple of the Pythian Apollo, enriched with treasures and offerings. The place in which the oracles were delivered was called Pythium; the priestess who delivered them, Pythia; and the games in honour of Apollo, *the Pythian Games*.

These epithets are said to be derived from *Python*, the name of the serpent which Apollo killed.

This oracle was very ancient. It flourished about an hundred years before the Trojan war. The goddess Themis first enunciated the oracles here, and was succeeded by Apollo.

This oracle was discovered by accident. The account is, that on Mount Parnassus there was a deep cave, but of a narrow entrance:—that a flock of goats, approaching this entrance, began to skip and scream; that the goat-herd, while he was surprised at that prodigy, found himself seized with a kind of fury, a divine enthusiasm, which opened futurity to his view:—that a tripod was placed at the opening of the cavern, and a temple built there.

In the following particulars, however, confidence may be placed.

In the sanctuary of the temple there was a deep cavern, and over its mouth was placed a tripod, had a circular cover, with holes, on this cover the priestess sat. She became intoxicated from the vapour which issued from the bottom of the cave; and with dishevelled hair, and a foaming mouth, she announced her oracles.

The Pythia was, at first, a young girl. In latter times she was a woman of fifty years of age.

People were permitted to consult this oracle only in one month of the year; but in aftertimes it was consulted once every month. The consultors were required to make costly presents to the god: by this means, this temple excelled all others in riches and splendour.

Previous to consultation, sacrifices were offered to Apollo. The care of these sacrifices was committed to five priests, who were the ministers of the prophetesses, and shared with them the religious functions.

The inquirers, on consulting the oracles, walked with crowns of laurel on their heads, and gave in their questions written and sealed, in as brief a form as possible. The answers were

delivered in Greek; commonly in hexameter, often in iambic verses, but in later times the oracle generally spoke in prose.

The language of these oracles was usually obscure and *equivocal*.

This oracle was deemed infallible

Oracles began to fall into disrepute about the birth of the Saviour, and as the light of Christianity spread, this remnant of heathen darkness vanished; although some say that it began to be silent in the reign of Nero. It gave answers, however, after that period; and even in the days of Julian the Apostate, A.D. 361.

The Oracle of Trophonius.

This celebrated oracle was in the neighbourhood of Lebadea, a city of Bœotia, near which was a wood, and the oracle on an eminence that overlooked the wood.

It takes its name from Trophonius, the brother of Agamedes, who lived near Lebadea, in a subterranean dwelling, where he pretended to the faculty of predicting future events. He died in that cave, and after his death he was deified as an oracular god.

This oracle owed its fame to the following circumstances. No rain having fallen in Bœotia for two years, the inhabitants sent deputies to Delphi, and were directed by the oracle to return home, and consult Trophonius. His name being unknown, after a long search, one Saon, mentioned by Pausenias, saw a swarm of bees which he followed into the cave, and there found Trophonius, who gave him directions how, and with what ceremonies he must approach and consult him in future.

Peculiar ceremonies were to be performed by the person who came to consult the oracle. He was to offer appointed sacrifices, to anoint himself with oil, to abstain from wine and every thing prohibited by the ritual, to bathe in a certain river, and to pass several days in a chapel dedicated to Good Fortune and Good Genius. After these preliminaries, being clothed in a line rope and with honey-cakes in his hands, to secure himself from the bite of serpents, he descended into the cave by a narrow passage. This place could be entered only in the night. The person returned from the cave by the same narrow passage, but walking backwards.

Future events were known, by objects which appeared, or by words spoken. The priests placed the person who had consulted

the oracle on an elevated seat, called the seat of Mnemosyne, *i. e.*, Remembrance, where he gave an account of what he had seen and heard.

He was then conducted by his companions to the chapel of Good Genius and Good Fortune, where, by degrees, he recovered his usual composure and cheerfulness.

They whom the priests suspected of bad intentions, never returned from the cave alive.

APPENDIX VII.

CALCUTTA UNIVERSITY PAPERS.

1875.

1. Give a geographical description of Attica, and draw a map to illustrate the battle of Salamis.

2. Describe the supremacy over the Greeks in general, for which Sparta and Athens contended. Enumerate the different political leaders who in succession possessed the principal influence at Athens from Solon to Demosthenes; and briefly notice some particular causes of the celebrity of each.

3. Mention very briefly, and in chronological order, the principal events of the second Persian war subsequent to the battle of Mycale; and the remoter consequences of the war affecting the balance of power in the Grecian states.

4. Enumerate the Grecian states at the commencement of the Sacred war. State briefly the causes, chief events and results of that war. What part had Macedonia taken in the general affairs of Greece previously to the time of Philip?

1876.

1. Draw an outline map of Greece, with the principal islands of the Grecian Archipelago, and insert the following places, stating

for what they are famous: Delphi, Mitylene, Thermopylae, Pharsalia, Marathon.

2. Write a brief history of the second Peloponnesian war. What were its results for Greece?

3. Give a sketch of the constitution of Solon. How was it for a time subverted?

4. Give a brief account of the following; Alcibiades, Alexander of Macedon, Epaminondas, Cleon, Antigonos.

1877.

1. Draw a map of Thrace, showing the chief Greek colonies. Add notes on the historical events connected with any of the places marked.

2. Make a list of the chief allies of Athens and Sparta, respectively, at the breaking out of the Peloponnesian war. How did these allies change sides during the war?

3. Write a life of Socrates. What influence did he exercise on the Greek Nation? Give some account of the chief Greek Schools of Philosophy.

4. Write short accounts of the following personages:—Cimon, Phocion, Persens.

5. Where were the following places, and for what were they famous:—Sphacteria, Coronea, Issus?

6. When did Macedonia become a Roman province? What were the most important results of this acquisition?

1879.

1. Describe the most celebrated events in the traditional history of Greece before the commencement of the Trojan war.

2. Give some account of the topography of Sparta. What was the chief object of the legislation of Lycurgus? What was the position of Sparta at the peace of Antalcidas?

3. Give a brief geographical description of Greece and draw a map shewing the general directions of the mountain ranges. What effects had the natural peculiarities of Greece on the political, social and intellectual character of its people.

4. Sketch briefly the causes and results of the Second Sacred war. Write a short life of Philip.

1880.

1. Give the traditional origin of the Hellenic race, and indicate the geographical position of the principal states belonging to each of its four great branches. State at some length the leading characteristics of the political history of Greece.

2. Trace the development of the political institutions of Athens to the time of Cleisthenes, and contrast them with those of Sparta as determined by Lycurgus.

3. Give an outline of the struggle between the Persians and the Greeks to the death of Cimon; and show how Athens became the first power in Greece.

4. Describe and characterise the part played in the history of Greece by Sparta under Agesilaus; and trace briefly the course of events from his death to the subversion of Greek independence by Philip of Macedon.

5. Write short accounts of the life and times of Alcibiades and Demosthenes.

1881.

1. Name and give the geographical position of (a) the Greek colonies of Asia Minor; (b) the Greek islands in Ægean and Mediterranean; and (c) the political divisions of Hellas and the Peloponnesus. State what elements of Greek civilisation were derived from the Peloponnesus and the Egyptians, and explain how its progress was impeded in early times.

2. Mention in chronological order the leading events in the history of Athens during the fifth century B. C., and write short accounts of her leading statesmen. Specify the causes of the First and Second Peloponnesian wars, and trace the growth of the power of Sparta.

3. State what you know of the Amphictyonic council and give an account of the more important events in which its influence appears.

"The consequences of the First Sacred war tended in no small degree to hasten the downfall of Grecian liberty." Explain this, and trace the rise of Macedon under Philip.

4. Describe the attempts made by the various Greek States after the death of Philip to throw off the Macedonian yoke; and give a brief sketch of the history of the Achæan and Ætolian Leagues.

1882.

1. Sketch the legislation of Solon, pointing out how far it was original, and how far only a modification of existing institutions.

2. What were the chief colonizing races of Greece? Show the chief areas of their colonization, and point out in what respects a Greek colony differed from a Roman.

3. Define the extent of the Macedonian Empire under Alexander, and show how it was distributed among his generals at his death.

4. Describe briefly the state of Greece at the time of the Roman conquest.

1885.

1. Mention any traditions pointing to foreign influence on the early civilisation of Greece. What were the chief bonds of union among the independent communities of ancient Greece? Describe the constitutions and functions of the Areopagus.

Explain:—Panathenæa, Pentathlon, Sysita, and Olympiad.

2. What were the reforms introduced by Clisthenes? Mention any subsequent changes in the Athenian constitution.

3. Assign on an outline map the position of the chief Greek colonies in South Italy and Sicily. Give in each case the date of foundation and the name of the mother city. What were the Cleruchies as distinguished from regular colonies?

4. (a) Tell briefly the story of the Athenian expedition to Sicily. Sketch the character of Alcibiades.

(b) Give some account of the constitution and history of the Achæan League.

5. Describe the Acropolis of Athens indicating the position of its most famous buildings. Give in particular a short description of the Parthenon. What are the Elgin marbles?

6. Write brief notes (1) Phocian, (2) Anaxagoras. Mention some events connected with each of the following places:—Cynophele, Arbela, Pydna, Clynthus.

7. Sketch the origin and growth of the Greek drama. Explain the terms—Dithyramb, Satyric drama, Tragedy. What are the distinguishing features of the old and new Attic comedy and who were the most celebrated writers of the two schools.

1886.

1. Describe the Athenian constitution as established by Solon. Contrast it with the Spartan constitution of Lycurgus, and point out in what respects it was modified by the reforms of Cleisthenes and Pericles.

2. What was the Confederacy of Delos? Show how the terms of its constitution led to the eventual establishment of the hegemony of Athens.

3. Where are the following places, and for what are they celebrated? Ægospotami, Mycale, Arbela, Delphi.

4. Trace the course of events which resulted in the foundation of Macedonian supremacy in Greece.

5. Relate the history of the Achaean and Ætolian Leagues.

1887.

1. Describe the state of Greek society in the Heroic Age. Enumerate the ties which bound the Greek peoples together. Show what kind of union was thus produced, and what kind of union was still wanting.

2. Give an account of the Sicilian expedition.

3. Relate the circumstances in which Thebes rose to power among the States of Greece. Describe the military tactics of Epaminondas, and state how these came to be learned by Philip of Macedon.

5. Narrate the events which took place at Athens during the absence of Alexander in the East. Relate the progress and result of the Lamian War.

5. Make short notes on each of the following names:—Doris, Lycurgus, Artemisium, Æscines, Coronea.

[For Madras University papers, see Appendix C. in the Outlines of Roman History.]



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